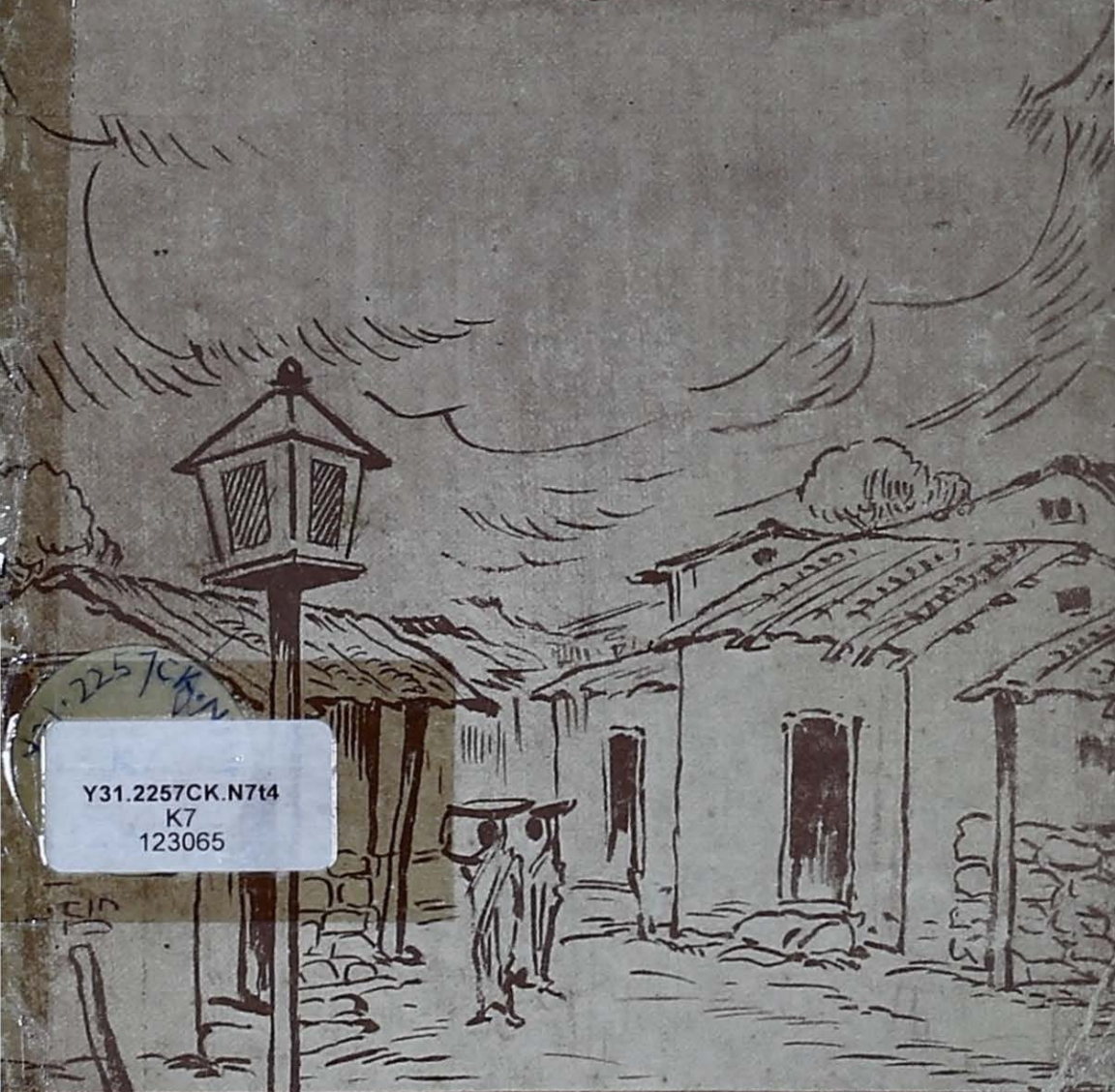


SOCIO-ECONOMIC STUDY OF VILLAGE KOKE



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KOKE
A SOCIO-ECONOMIC STUDY

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P R E F A C E

The Study of rural society has become extremely urgent today as the rural social structure is passing through a dynamic change. It is the task of rural sociologists to formulate the principles of rural development.

The present socio-economic survey of a village Koke in Parbhani District was undertaken by the Agricultural Extension Wing and the Agricultural Economics Section of the College of Agriculture, Parbhani in 1962. This bulletin presents the results of this survey and will be useful to the students, extension workers, social workers and those who are concerned with rural development.

V. G. VAIDYA,
Director of Agriculture.

POONA :

Dated 19th July 1967.

SOCIO-ECONOMIC STUDY OF VILLAGE KOKE (DISTRICT PARBHANI)

INTRODUCTION

At the suggestion of the Director of Agriculture, Maharashtra State, the socio economic study of a village near the College of Agriculture, Parbhani, was undertaken jointly by the lecturers in Extension and Economics at this college in 1962. Village Koke, eighteen miles to the north of Parbhani, on Parbhani-Jintur road, was selected for the purpose.

The tempo of changes in the economic and social spheres has risen considerably during the last fifteen years of planned development activities. Some of these were explicitly planned for the rural areas, others had trickled down to them. The overall effect of these economic activities was expected to improve not only the economic conditions but also the social aspects of rural life. Rural society is composed of various complex social and economic groups. Some are powerful others are weaker—their mutual relationship being governed so far by the traditional norms. What handicaps exist in the economic development of an individual in the weaker social group; whether the benefits of economic planning reach him adequately; how the social and economic forces operating in the rural society decide his fate are some of the questions which need to be answered. Dr. M. B. Ghatge, the Director of Agriculture, Maharashtra State, Poona, in his D.O. letter dated 14th July 1962 expressed these thoughts and suggested that a village be studied in its entirety i.e. the social and economic aspects pertaining to all the people in a village, in a manner which would 'indicate the impact of one on the other'. With this background in view the objectives of the study were defined as:—

- (1) To obtain a comprehensive picture of the socio-economic conditions in village Koke.
- (2) To study the socio-economic problems of this village with special reference to agricultural activities.
- (3) To study the inter-relationship between certain social and economic forces and specific economic or development activity (if any).

Scope

This study was restricted to village Koke only and the data pertain to the year 1962. The findings reported here are not assumed to apply beyond the bounds of the situation described above although some generalisations may be applicable to other groups.

Method of Study

It is a case-study of village Koke covering complete canvass of the village population to study the socio-economic conditions. For the sake of convenience it was divided into two parts viz. (i) social aspects, (ii) economic conditions of the family.

Detailed schedules were prepared with requisite explanations and instructions to the field investigators, for data collection.

The information regarding the demographic characteristics of the village Koke and information regarding individual family's caste, size, type, education, economic sources, expenditure, recreational facilities, participation in informal and formal organizations in and outside the village was collected by interviews of the heads of the families with the help of the schedules. The data pertaining to most of the social aspects such as religion of the family, inter-personal relations between different family members and role of members in the family, caste structure and inter-caste relations, social values of the respondents were collected by observation and discussions with various members of different castes. The data were collected for all the 127 families covering a total population of 704 of this village.

To ascertain the mutual impact of social and economic forces on each other and to see the resulting change in the social and economic behaviour, of the respondents and the nature of inter-relationship between some social and economic factors, chisquare test and co-efficient of correlation by product moment method were worked out. The findings are reported hereunder.



GENERAL INFORMATION OF THE VILLAGE

Village setting

Typical of the Marathwada region, this multi-caste village enjoys self-sufficiency in several aspects of community life. Agriculture being the only economic activity, the village community is composed mainly of farmers, agricultural labourers and artisans viz. carpenter, barber etc.

The total population of this village was 704 individuals belonging to 127 households and living in 116 houses. Hindus, Muslims, and Buddhists (former Harijans) are the three religious groups in this village. Maratha, Mali, Muslim are the three majority castes, Dhangar, Wani, Buddha, barber, and Mang Gosavi are in minority. Whereas Maratha, Mali and Dhangar families are mainly farmers by occupation, nearly 50 per cent of the Muslim families and practically all Buddhas and Harijans are agricultural labourers. Carpenter and the barber are the traditional *ballootadars* deriving their livelihood from the services rendered to the farmers and other villagers. Social stratification is predominantly on the basis of caste and income. Lower position of the caste, economic dependence and low income has given a lower socio-economic status to Buddhas, Harijans and some Mohammedan families. The Buddhists, in spite of their change of religion, are regarded as equal to Harijans in the hierarchy of caste organization. Muslims, although engaged in agriculture in this village, take up to any occupation that circumstances may demand.

Language.—Mohammedans in this village speak 'Urdu' (Hindusthani) with 'Dakkani' accent whereas the others speak Marathi. Mohammedan males can speak the local dialect (Marathi) quite fluently but their females speak only the mother-tongue—although they do understand Marathi. Similarly practically all the Hindu males can understand and speak Hindusthani. The village is thus bilingual. On account of the close association of the two linguistic groups in the village, there has been considerable influence of the two languages on each other. The language of common usage in the village is the mixture of Marathi with several Urdu words and the Urdu (as used by Muslims) with numerous Marathi words.

Dress.—Differences in dress and ornaments of Muslims and Hindus are conspicuous. A Muslim farmer puts on a pyjama, shirt and white turban or a cap. On festive occasions he puts on a long coat locally known as *Sherwani* and a fur cap. Married Muslim women wear a tight pyjama and a salwar i.e. a long loose shirt while going out they put on *burkha* which covers the entire body from head to feet and has two eye-holes. Hindu males wear a *dhoti* which comes a little below the

knees, a shirt and a coloured turban. Caps are also becoming popular these days. Hindu women wear a nine-yard *sari* and a blouse in typical Maharashtra fashion. Some women also put on a nine-yard *sari* in the style of a six-yard *sari*. Girls wear petti-coats (*parkar*) and blouse upto the age of six to eight years and *sari* thereafter. Young children are seen without half pants or pyjama even upto the age of 5 to 6 years. All women irrespective of religion or caste are very fond of ornaments. Differences in the designs of ornaments of Muslim and Hindu women are also easily distinguishable. Muslim women also put on bangles but no 'kunku'.

Lay-out.—The village seems to have grown unplanned. Some caste groups live in clusters of houses e.g. Harijans live in one locality which is called Harijanwada or Maharwada. With the conversion of some Harijans to Buddhism the locality is now named as "Buddhawadi". Marathas, Malis, Dhangars, Wani, and Barber live in the same locality whereas the houses of Mang community are a little away from the village. A Hindu does not mind having a Muslim neighbour but cannot tolerate a Harijan. Even the Muslims by their long association with the Hindus have developed similar attitudes and preferences in respect of Harijans. Dhangars have a tendency towards building houses in compact blocks when they settle down in villages but here in this village their houses are scattered in the neighbourhood of other caste Hindus.

The fields are very close to the 'abadi' leaving practically no further scope for development of *abadi* in three directions (except East). There are nine wells in this village supplying water for drinking and domestic use. Fortunately there is abundant sweet water at a depth of about 25'. This is a rare situation in this region as most of the wells have saline water. Grampanchayat has provided a public well which is used mainly by the Harijans and Buddhas.

Contacts with neighbouring villages.—People of this village have more numerous and intimate contacts with people in neighbouring villages viz. Mak, Sanpuri, Zari and Bori, than with people at Parbhani. In fact most of their relatives are living in these nearby villages. Matrimonial relations are preferred in neighbouring villages. Residents of Koke visit their relatives in these villages on several occasions—festive or otherwise.

Service Agencies.—A primary school is in existence since *Fasli* 1346 (i.e. 1936). It was an Urdu school upto 4th standard, now it is a Marathi primary school upto 3rd standard with one school teacher. A neat and well constructed 'pakka' building houses the school since 1950.

The same school teacher also acts as a part-time post-master for the village post office.

There is no dispensary or trained midwife in this village. Nearest dispensary is at Bori about two miles off. There is also a family planning and a maternity and child welfare centre at Bori.

The nearest 'key village centre' for veterinary medicine attended by a stockman is at Zari about six miles from Koke.

This village is in the jurisdiction of Police Station Bori. Mali (revenue) patee of the village also lives at Bori. Talathi of this village has his headquarters at Kausadi. The grampanchayat and co-operative society of this village are also functioning well.

Bori, two miles off and Zari, six miles off from Koke, are the important weekly market places. Parbhani, the main market for wholesale purchase and sale of agricultural commodities, is 18 miles off from Koke. This village, thus, has all the three basic institutions viz. grampanchayat, school and a co-operative society in addition to other essential service-agencies.

1.1. LOCATION

Situated on the left side of the Parbhani-Jintur road, about 18 miles to the north of Parbhani, Koke is an agricultural village of medium size having a population of 704 and an area of 1,608 acres.

Its geographical position is 19° 28' N and 76° 45' East, at an altitude of 1,300'.

Parbhani, the district headquarter and nearest railway station is 18 miles by metal road from this village. Jintur, the taluka place is 9 miles by road. Other important neighbouring villages are connected by cart tracks. Zari and Bori, the two bigger villages are six and two miles respectively from Koke on the main road. There is no river in this village, only one nala flows north-south and subsequently joins river Dudhana which is about 7 miles to the south of Koke.

1.2. HISTORICAL BACKGROUND

Definite record about the settlement of this village is not available, however it is gathered that Maratha and Mali farmers were cultivating the lands of this village for the last several generations. Dhangars and Muslims joined them subsequently some 50 to 60 years ago.

Administratively several changes have taken place in this area since the days of Yadava kings of Deogiri. This area formed part of the

Nizam's domain from the beginning of 18th century till the formation of the ex-Hyderabad State in 1948. With the abolition of *Jagirs* and *Surf-e-khas* in 1949 there was some readjustment in the taluka boundaries of the district. With the Reorganisation of States in 1956 this area was merged with ex-Bombay State and forms part of the Maharashtra State since 1960.

These several administrative changes do not seem to have made a mark or disturbed the social and economic life of this village. There are no significant noteworthy instances in the history of this village, nor are there any archæological remains.

1.3. CLIMATE AND RAINFALL

The climate of this village is characterised by mild winters and hot dry summers. The nights during summer seasons are pleasantly cool. Highest temperature during summer touches 113°F. Average annual rainfall is 886 milimetres (about 32"), major portion of which is received during July, August and September. Rains ordinarily commence by middle of June and the average rainfall during this month is 116 milimetres. 1961 and 1962 were abnormal years. There had been excessive rainfall in 1961 and below normal in 1962. Table No. 1.3 (a) in Appendix shows the month-wise distribution of rainfall during the last five years. It may be observed that the rains during October (average to the tune of 116 milimetres) help to grow rabi crops. There are on an average 65 rainy days in a year.

Dust storms are of frequent occurrence during April and May and the wind velocity is also the highest. Occasional cyclonic showers are also received.

The climate is suitable for growing of Kharif as well as Rabi crops and also for sub-tropical horticultural crops.

1.4. TOPOGRAPHY AND SOILS

The entire area of 1,608 acres under this village is a flat terrain without hills or severe undulations. The land is sloping from north-east to south-west. The cultivated land of this village is bisected by the Parbhani-Jintur road and one '*nala*' flows from north to south-west. There are few trees — mostly *babool*, *shindi*, *neem* etc.—mostly by the side of the '*nala*' and on the fences.

Three main types of soils are found in this village. Major portion of the area is covered by lighter type of soil.

This soil is sandy in texture, shallow in depth and poor in organic matter — but is well drained. The other type is brownish black in colour mostly found around the village. A strip of medium to heavy soils runs east-west mostly to the west of the Parbhani-Jintur road. These soils are clay to clay loam, deeper, retentive of moisture and fertile. Mostly rabi crops are grown on these soils.

Lighter and well-drained soils are under kharip crops, bananas and sugarcane.

(Refer sketch showing the distribution of soil types in village Koke.)

1.5. LAND UTILIZATION

Total geographical area of the village is 1,608 acres and 20 gunthas, out of which 14 acres and 32 gunthas are lost in cart tracks, 25.01 acres in the main road and 15 acres and 12 gunthas is unfit for cultivation. The *Gairan* or grazing land is about 14 acres, thus leaving an area of 1,528 acres and 13 gunthas for cultivation. This entire area is cultivated — no land is left fallow. 1,435 acres and 35 gunthas are under rainfed crops and 92 acres and 17 gunthas under irrigation.

Wells.—There are 29 wells in this village, out of which 27 are being used for irrigation.

Cropping pattern.—The proportion of area under kharif crops to rabi crops is 8:6. Main kharif crops are cotton (295 acres), tur (33 acres), kharif jowar (185 acres), mug (140 acres), paddy (51 acres). Main rabi crops grown in this village are rabi jowar (400 acres), wheat (76 acres), gram (61 acres), safflower (100 acres), linseed (30 acres), lakh and lentils (30 acres): Mixed cropping is practised in respect of cotton and tur, rabi jowar and safflower, wheat and safflower or gram. In addition *kakdi*, *wal*, *bhendi* are also grown mixed with kharif crops in a small proportion.

46 acres are under bananas, 28.5 under sugarcane, 7.5 under chillies and about nine acres under miscellaneous vegetable crops. Rotations practised in this village are—

Cotton—mung—gram or Jowar (R). K. Jowar—mung—lakh—cotton.

Double cropping is practised on heavier soils i.e. mung is sown early in the rainy season and is harvested in September. Gram or rabi jowar is sown on the same land depending upon availability of moisture and the tilth of the land.

Sowing of kharif crops begins in the second week of June and continues throughout the month, whereas rabi crops are sown from the first week of October to first week of November.

Cotton picking begins in the first week of November and continues up to January. Kharif jowar is harvested in December, whereas most of the rabi crops are harvested in March.

Cultivation practices.—Preparatory tillage with an iron plough followed by *bakherings* is done once in three years. Light iron ploughs are used by most of the farmers for seedbed preparation. 'Kolpa' is used for interculturing. Other practices are the same as for the tract.

Manuring.—Farmers of this village are aware of the value of manures. Farm yard manure and compost are used by all the farmers — limited to the home-grown quantity. Fertilizers viz. ammonium sulphate and superphosphate are used for bananas, sugarcane and other irrigated crops.

Improved seeds of jowar and cotton are used by most of the farmers.

1.6. HOUSEHOLDS AND POPULATION

I. Total population of Koke at the time of this Survey (1962) was 704; made up of 344 males and 360 females. 21 males and 22 females i.e. 6.10 per cent of the total population, were above the age of 60 years thus indicating good longevity. Persons in the age-group of 14 to 60 years were more than 52 per cent, indicating the availability of a good proportion of working population.

41 per cent of the population is Muslim, 8 per cent Buddhists and 51 per cent Hindus — by religion. Total number of households was 127.

II. *Cattle population.*—There were 117 working bullocks (58 pairs) in this village for nearly 1,400 acres under cultivation, i.e. one pair of bullocks for every 24 acres of cultivated land.

Milch animals were 78 cows and 34 she-buffaloes. In addition there were 66 male calves, 37 heifers, 2 he-buffaloes, 5 male buffalo-calves and 15 female buffalo-calves. Thus the total bovine population of the village was 354. This cattle population together with 73 goats and 55 poultry birds posed a grazing problem as the grazing area of this village was only 14 acres.

1.7. NATURAL AND OTHER RESOURCES

Well-drained soil, availability of water at a depth of 20 to 25 feet, and a climate that permits of growing a wide range of crops are the only natural resources of this village. Abundant and cheap labour in the village can be utilised for intensive cultivation of the available land. In fact comparatively larger proportion of land under bananas and sugarcane in this village are due to these natural resources. There is no river nearby which could be harnessed for even minor irrigation. River Dudhna about 10 miles to the south of Koke is at a lower level and has little water during summer.

Cheap and abundant electric supply would, however, be available in this village when the Paras-Yeldari Grid system is completed — thus making it possible to use it for irrigation and small cottage industries.

There are no quarries, or even other raw materials nearby which could be exploited to supplement employment. Development of area under horticultural crops and processing the same in the village may be possible in near future when electric power becomes available.

1.8. ECONOMIC ORGANIZATIONS AND SOCIAL INSTITUTIONS

The only economic organization worth the name is the Co-operative Society of this village. It was established for the first time in 1936 and after working for a few years it became defunct. It was revived in 1950 and has been doing good service since then. It has 35 members and handles loans up to Rs. 14,000 per annum.

The grampanchayat and the school are the two formal social institutions rendering valuable community services. The Grampanchayat came into existence on 8th May 1959 with a membership of five, excluding the sarpanch; whereas the school was started as early as 1936. It was Urdu Primary School till 1950 when it was switched over to Marathi medium. There is only one teacher managing classes up to III standard.

There are other social organizations viz. the *Bhajni Mandal*, *Yuwak Mandal* and *Shetkari Sangh* (Farmers' Union), with the exception of the first named, the other two are defunct.

2. SOCIAL LIFE

2.1. DEMOGRAPHY

Population, Size, Age and Sex Composition.—Total population of 'Koke' at the time of the Survey was 704. Population of this village, according to the census of 1951, was 503 persons, thus recording a rise of 201 i.e. 39 per cent. over a period of 12 years. The comparable rise in rural population of Parbhani District during 1951 to 1961 has been 21.36 per cent. The disproportionate rise in population of this village from 1951 to 1962-63 is probably due to the large scale temporary migration before and during the Police Action i.e. 1948 to 1951, when conditions were insecure and unsettled for a pretty long time. (Details are mentioned in the Chapter on Migration).

Density.—The density of population works out to 280 persons per square mile as against 219 persons for the rural Parbhani District (1961), and 245 persons per square mile for rural Maharashtra. Out of 1,517 villages in Parbhani District village 'Koke' shares the privilege of being classified with the 520 other villages in the population range of 500 to 1,000. Thus it is a small village according to population.

Composition.—Age and sex-wise composition of the village is given in the table 2.1 (a) below :—

Age-groups	Males	Females	Total	Percentage of total population
Below 5 years	57	72	129	18.35
5 to 14 years	81	82	163	23.15
14 to 45 years	140	152	301	42.75
45 to 60 years	36	32	68	9.65
Above 60 years	21	22	43	6.10
Total	344	360	704	100.00

It is observed from the table that maximum percentage (i.e. 42.75) is in the age group of 14 to 45. This happens to be the most active component of the population of the village. Percentage of children in the age group of 5 to 14 years (school-going) is 23.15 per cent, whereas invalids and retired persons i.e. above 60 years of age are 6.1 per cent only.

Sex ratio.—Sex-ratio (i.e. number of females per 1,000 males) in the village works out to 1,046.5. Sex ratio for Parbhani District was 979 in 1961 and 995 in rural Maharashtra in 1961. As compared with 1951 the sex-ratio for the District, Division, and State appears to have

increased slightly, but the preponderance of females over males recorded in this village is not in line with the over-all trend. This may be explained to be due to a large percentage of Mohammedan families having practising polygamy.

Birth rate, Death rate and Natural increase.—During the year under study births have been in all 18 males and 26 females, whereas the death have been 7 males and 12 females as shown in table 2.1 (b) below :—

Birth rate

Birth	No.	Rate (Births per 1000 population)
Males	18	25.11
Females	26	36.93
Total	44	62.05

Death rate

Death	No.	Rate (Death per 1000 population)
Males	7	9.94
Females	12	17.04
Total	19	26.98

The above table shows the over-all births per 1,000 population which is 62.05 and deaths 26.98. The natural increase during the year has thus been 35.52 per 1,000. This crude rate of natural increase appears to be pretty high, and may perhaps be due to the high percentage of the reproductive component in the population as seen in table 2.1 (a).

Death rate, Age and Sex-wise 2.1 (c)

Age	Males		Females	
	No.	Rate	No.	Rate
Below 1 year	3	4.26	5	7.1
Above 1 to 5 years	2	2.84	6	8.52
5 to 10 years	.....	.....	.....	.....
10 to 14 years	.....	.....	.....	.....
14 to 45 years	.....	.....	.....	.....
45 to 60 years	.....	.....	.....	.....
Above 60 years	2	2.84	1	1.42

It may be observed from the above table 2.1 (c) that the infant mortality (below 1 year) in case of females is 7.1 whereas, in case of males it is 4.26 and the total for the age group is 11.36. Further the rate of child mortality up to the age of 5 years is 22.72 out of which

rate of female mortality in this group is 15.62. This, however, cannot lead us to conclude that the infant mortality of female children is more or less. It only indicates the extent of mortality in the various age groups during the year.

Fertility ratio.—According to Good and Hatt the fertility ratio which is also referred as effective fertility of a population may be computed as the ratio of children to the number of women of child-bearing age in an observed population. The customary definition of these terms is, children under 5 years of age as a proportion of women between the ages of 15 to 44. For the purpose of this study the child-bearing age of women has been presumed to be 14 to 45 years. Using this method the fertility ratio works out to 848 per 1,000.

Mobility and Migration.—It may be observed from table No. 3.7 (b) that the labourers of this village have to move out temporarily to other places for earning their livelihood. Most of the labourers in this village prefer agricultural jobs to non-agricultural jobs. Their movements are, therefore, mostly seasonal and temporary. In all 14.63 per cent of the total population is mobile.

During the harvesting season of mug, which is required to be completed within a short period of two weeks, farmers compete amongst themselves for employing all available labour so as to complete the harvesting as early as possible and save it from damage due to rains. The share of harvest which is usually $\frac{1}{8}$ th to $\frac{1}{6}$ th of the crop harvested is often raised to $\frac{1}{4}$ th. Labourers from this village move out to nearby villages when offered better wages.

Harvesting of cotton, juar and other crops does not provide season-wide employment to all the labourers in this village, consequently a large number of them move out to nearby villages during this season. Thus maximum mobility (85 persons) is seasonal. Nandapur, Bori, Zari and Mak are the villages within two to eight miles from this village, where these labourers from Koke find seasonal, temporary and casual employment in agricultural operations. During the remaining period they find employment in Koke on banana plantations and in fields.

In addition to agricultural labourers there are 14 skilled or professional labourers including one carpenter, who moves out of this village for economic purposes. The carpenter does not get full-time employment and as such undertakes job works at Bori, Zari, Mak, and such other nearby villages. Others move out to urban areas temporarily and earn better wages in non-agricultural works. This step is, however, taken only when they find it impossible to get any work in agriculture.

It is necessary to mention here that these under-employed labourers did not move out to Yeldari or Siddheshwar during the construction of Purna Projects—even though they could have earned double the wages—as their preference is for the agricultural work.

Migration.—In all 38 families have migrated from this village to nearby villages viz. Mak, Bori, Ganpur, Sanpuri etc. Out of these 38 families, 26 have migrated permanently and 12 have migrated temporarily. Those permanently migrated have their holdings and houses in the villages where they now reside. Twelve families have no houses elsewhere but they are living in other villages for economic pursuits.

It is gathered from the residents that adults have temporarily migrated to urban areas and are in regular employment.

Causes of migration.—Although economic advantage is the main reason for migration in most of these cases, certain farmers' families had moved out of this village in 1948 to 1950 when the social and economic security was jeopardised due to *Razakar* nuisance. Some families had moved out during or after the Police Action (1948) and did not return back to this village. The 26 families of farmers who live in nearby villages and manage their farm holdings in Koke fall in this category. They perhaps find it more secure and convenient or are happily settled in their new dwellings.

2.2. FAMILY

Family—Marital Status and age at Marriage—Caste-wise size, type of family.—The Table 2-2 gives an idea of the distribution of families according to the castes and also the caste-wise size and type of families. The data reveals that out of the total of 127 families in village Koke, there were 68 nucleated families and 59 extended families. The proportion of nucleated families (53·54 per cent.) to (46·46 per cent.) extended families goes against the general impression that there are always significantly more of extended families in villages in the Marathwada region. The population of village Koke seems to be more in favour of nucleated families than the extended families. Families comprising of father, mother and their children and distant relatives were 46·46 per cent of the total.

Caste-wise distribution of families revealed that the number of Muslim families was more than that of any other single caste in this village, the number being 46 out of the total of 127 families. There are 23 Maratha families and 29 families of Mali caste. In the heirarchy of caste organisation Maratha and Malis are regarded as higher castes among Hindus.

Number of these higher caste families was 52 which clearly shows that the majority of population is comprised of Maratha, Mali and Muslim. These castes are engaged in agriculture and own the lands either wholly or partly. Other castes found in this village are Dhangars and Barbers, who are not regarded as untouchables but their place is inferior. There are only 8 families of these two castes in this village, 6 families being of Dhangars and 2 of the Barbers. The Wani caste is equally high in status and there is only one family of this caste in this village. The Buddhas and Mangs are still regarded as untouchables. Buddha families being 12 in number and those of the Mang caste 7. The caste-wise composition of families shows that the population is mostly comprised of the higher castes among Hindus and the other division of Muslims. These constitute 98 families out of the total of 127 families.

The distribution on the basis of religion reveals that the majority of the population is of Hindu religion, the number of Hindu families being 69 out of 127 families. Buddha families numbered 12 only. The size of family in this village as a whole was reported to be 4 to 6 members in individual families. In the castes mentioned at 5 to 9 in the table the size is seen to be ranging from 4 to 5 members in the individual families, but these are minority castes. Maximum of families have been observed to have a family size of 4-6 members (55), next to that 33 families have family size of 7-9 members, i.e. 43 per cent. and 26 per cent., respectively. 7.1 per cent. families were observed to have family size of 10 and above.

2.2. Caste-wise, size and type of family

Caste	Size and Type								Nuc- leated	Ex- tended	
	1-3		4-6		7-9		10 and above				
	N	E	N	E	N	E	N	E			
Maratha	...	7	1	3	4	2	5	1	0	13	10
Dhangar	...	0	0	2	2	0	1	0	1	2	4
Mali	...	7	2	7	6	0	4	1	2	15	14
Muslims	...	8	1	12	8	6	8	1	2	27	19
Buddha	...	2	1	5	2	0	1	1	0	8	4
Mang	...	0	0	1	1	1	4	0	0	2	5
Barber	...	1	0	0	1	0	0	0	0	0	1
Gosawi	...	0	0	0	1	0	0	0	0	0	1
Total	...	25	5	30	25	9	24	4	5	68	59
		30		55		33		9		127	
Percentage	...	23.7		43.3		25.9		7.1			

2.2. (d) Marital Status—Percentage of the total of the caste

Serial No.	Caste	Percentage of the total of the caste					
		Married		Unmarried		Widow	Widower
		M	F	M	F		
1	Maratha	23.73	22.88	23.73	19.49	8.48	1.69
2	Muslim	24.07	24.07	24.07	21.48	4.82	1.49
3	Mali	23.60	24.20	25.60	17.80	5.40	3.40
4	Mang	19.50	19.50	21.67	35.52	0.81	0.00
5	Buddha	17.24	20.68	29.28	22.40	8.24	1.76
6	Gosawi	25.00	24.00	25.00	00.00	25.00	0.00
7	Barbar	33.32	33.32	16.67	00.00	16.67	0.00
8	Wani	14.29	14.29	42.84	14.29	14.29	0.00
9	Dhangar	23.45	39.69	13.97	17.91	4.98	0.00

The Table 2.2 (d) sets out the information regarding the caste and the marital status of the population. Nearly 24 per cent males among Maratha, Mali, Muslim and Dhangar castes were found to be married. Percentage of married females was also the same. Almost the same percentage of unmarried males was observed. Maximum percentage of widows was recorded in case of Barbers and Wanis i.e. 17 per cent. and 15 per cent., respectively. This is due to the fact that the number of these families is very small.

2.2. (b) Age at marriage

Active fertile life of a woman is much dependent on her age at marriage, rather it is the starting point of her active fertile life. This effect is of two types. It may affect the specific fertility rates or the total fertility. It is well-known that earlier or later marriage lengthens or shortens the active fertility period of a woman. The findings of this study have an indirect bearing on the phenomenon referred to above. The other factor viz. caste, referred to above has also been reported to have immense sociological significance in India and its effect on fertility has attracted attention. Studies completed elsewhere showed that the total fertility of different castes differed significantly.

1.7. Religion

Serial No.	Name of the religion and caste	No. of families	Males	Females	Total	Percentage to the total
1	Hindu—					
	(a) Maratha ...	23	58	60	118	16.76
	(b) Dhargar ...	6	16	27	43	6.10
	(c) Mali ...	29	80	72	152	21.59
	(d) Barber ...	2	3	3	6	0.85
	(e) Wani ...	1	4	3	7	0.99
	(f) Gosawi ...	1	2	2	4	0.56
	(g) Mang ...	7	19	27	46	6.53
						53.38
2	Nav Buddhas ...	12	23	30	58	8.23
3	Islam ...	46	134	136	270	38.35

2.2. (d) Marital Status

Serial No.	Caste	No. of persons in each category						Total
		Married		Unmarried		Widow	Widower	
		Male	Female	Male	Female			
1	Maratha ...	28	27	28	23	10	2	118
2	Muslim ...	65	65	65	58	13	4	270
3	Mali ...	36	37	39	27	8	5	152
4	Mang ...	9	9	10	15	3	0	46
5	Buddha ...	10	12	17	13	5	1	58
6	Gosawi ...	1	1	1	0	1	0	4
7	Barber ...	2	2	1	0	1	0	6
8	Wani ...	1	1	3	1	1	0	7
9	Dhargar ...	10	17	6	8	2	0	43
	Total ...	162	171	170	145	44	12	704

2.2. (b) Caste-wise age at first marriage.

Serial No.	Caste	Age at first marriage							
		1-5		6-10		11-15		16-20	
		M.	F.	M.	F.	M.	F.	M.	F.
1	Maratha ...	...	...	4	2	14	24	16	3
2	Muslim ...	...	...	...	...	5	10	10	54
3	Mali ...	...	...	...	2	20	21	22	18
4	Mang ...	...	...	2	6	4	3	6	...
5	Buddha ...	...	...	3	10	9	3	3	...
6	Gosavi ...	...	...	...	1	2	...	...	...
7	Barber ...	...	...	...	...	...	2	3	...
8	Wani ...	...	...	...	1	2	...	...	...
9	Dhangar ...	...	...	...	12	7	5	5	...
Total ...		...	...	9	34	63	68	65	75

Serial No.	Caste	Age at first marriage						Total
		21-25		26-30		31 & above		
		M.	F.	M.	F.	M.	F.	
1	Maratha ...	...	3	..	1	...	...	67
2	Muslim ...	...	63	5	...	...	...	147
3	Mali ...	...	2	1	...	...	...	86
4	Mang ...	...	...	...	...	...	...	21
5	Buddha ...	...	...	...	...	...	...	28
6	Gosavi ...	...	...	...	...	...	...	3
7	Barber ...	...	...	...	...	...	...	5
8	Wani ...	...	...	...	...	...	...	3
9	Dhangar ...	...	...	...	...	...	...	29
Total ...		68	6	1	...	...	...	389
Unmarried males		...	...	170				
Unmarried females		...	...	145				
Married persons		...	...	389				
Total population		...	...	704				

The table above indicates that out of the total population of 704, there were 389 married persons, 170 unmarried males and 145 unmarried females. It was observed that age at first marriage in all the castes was 11 to 20 years. Occurrence of child marriage was also evident in 34 (8.7 per cent) out of 389 cases of all castes. Child marriages were more in the case of females than those of males. Number of married males and females in Muslims were found to be more than in other castes due to preponderance of this caste in the village. In Muslims, it is seen that majority of Muslim females are married at the age of 16 to 20 years and males married at the age of 21 to 25 years. A large percentage of females were married between the ages of 11 to 15 years and males between the ages of 16 to 20 (common for all castes). It is observed that amongst the Malis large proportion of marriages take place in the age-group of 11 to 15. As compared with Marathas, males in Mali castes get married earlier. Child marriages are seen to be prevalent to a larger extent amongst the Buddhas, Mangs and Dhangars.

2.2. (iii) Marriage Systems

For the sake of convenience of description the marriage systems have been dealt with separately for the three major religious groups in this village viz. the Hindus, Muslims and Buddhists. Amongst the Hindus there are again two caste groups i.e. Marathas, Malis, Dhangars (Sprushya) and scheduled castes (Mang).

The Hindu marriage system in respect of Marathas and Malis in this village is the same as described elsewhere. Certain salient features of the same are described below :-

(1) It is customary in this village to arrange marriages in nearby villages — distant places are not favoured.

(2) As far as possible matrimonial relations are sought with families already distantly related (formetties renewed).

(3) Marriages take place within the caste only, but not within the same lineage (*Gotra* or *Bhavki*).

(4) Dowry system is prevalent (in cash or kind) in all castes in this village, the amount depending on the economic status of the parties.

(5) System of "*man-pan*" i.e. honouring the relatives of the bridegroom and the bride are strictly followed. The bridegroom's party exercises superior position over the other side e.g. washing the feet of all women of the bridegroom's party is a compulsory ritual of the marriage ceremony.

- (6) Widow remarriages are prevalent in all castes in this village.
- (7) Marriage takes place at the bride's house and worship of 'Kuldevta' and 'Gramdevta' precedes the other rites.
- (8) Brahmin (priest) officiates at the marriage ceremony, the most important part of which is the taking of seven rounds around 'sacred fire' and taking of an oath by the couple. It is a promise to stand by each other faithfully throughout life.
- (9) Brahmins do not officiate at the marriage of widows.
- (10) The marriage system amongst the Dhangars differs from this in few details viz. instead of a shawl the bridegroom puts on a 'ghongadi' i.e. a crude blanket. Similarly the screen (*Anarpat*) is also of 'ghongadi'. Sacrificing goat to 'Khandoba' the main deity and the dancing and singing performance of 'Waghya and Murli' precede the marriage.
- (11) 'Gondhal' continues to be an essential part of the marriage ceremony in some families.
- (12) In general the marriages in all castes in this region continue to be performed on the old lavish scale for two to four days. Several unnecessary rituals and expenses have been done away with in other parts of Maharashtra and Koke is no exception.

Marriage System amongst Muslims

The standard marriage rituals prescribed by Islam is adhered to strictly in Marathwada region. Koke is no exception to it:—

- (1) Marriage negotiations are initiated by the boy's father. When negotiations are finalised, a date for 'Nikah' is fixed in consultation with Kazi (Muslim priest).
- (2) Preliminary rites are started 4 days before the actual day of marriage especially in rich Muslims, but mostly before a day or two in general is common. One day prior to the date of marriage the groom's people go to the bride's home with gifts.
- (3) The bride is then garlanded by a responsible person from the groom's side and with her mother's permission 'missi' is applied to her teeth.
- (4) The bride and bridegroom are seated opposite each other, but are separated by a screen. Henna is applied to boy's index finger by his youngest sister-in-law.
- (5) Later on turmeric paste is applied to the bride and she is attired in her bridal clothes.

(6) The groom is brought in a procession to the bride's house, the bridegroom finds the main entrance closed. It is opened by bride's brothers when small gifts are offered to them.

(7) The Kazi officiates at the marriage by reciting 'ayaten' i.e. rhymes from Koran pertaining to *Nikah*.

(8) The signature of the bridegroom is obtained on a document which embodies all the terms of the marriage contract including the 'mehar' which he will have to pay in case of divorce. Her father and some responsible elders then go to her and ask, "whether she is willing to marry Mr. with a 'mehar' fixed at Rs. The amount of 'mehar' depends on the financial position of the bridegroom. The bridegroom's mother puts a necklace of beads around the bride's neck, and a nose-ring in her nose. Then both throw rice at each other, while the screen is held between them.

The groom is asked to read some passages from the Koran and to see the reflection of his wife's face in a mirror. Later the bride is given away ceremonially to the head of the bridegroom's family.

More rites follow at the bridegroom's house, where the two have to wash each other's feet. On the final day an elaborate feast is given by the bridegroom.

Islam permits polygamy and a man can have up to four wives. Divorce is permitted. The conditions of marriage contract are not adhered to in all cases of desertion or running away. Marriage with step sister is permitted but very seldom this is seen in practice.

2.2 (v) *Role of different family members.*—Family is the basic institution which moulds the psychological characteristics of the people. In addition the family influences the material and cultural life of the villagers.

In the village under study, it was observed that there were 53.54 per cent nucleated and 46.46 per cent extended families. Family is the most significant institution which plays a dominant part as an agency of socialisation. Control over the behaviour of family members is exercised by the eldest member of the family. The joint family system though prevalent, the cases of individual families are also not rare in this village. Families were seen to possess certain predominant characteristics such as dominance of family ego, authority of eldest member in the family, greater interdependence etc. There was found to be a greater number

of peasant house-holds. The table gives an idea of joint families in this village :—

Joint family includes—

- (1) Grandmother, grandfather or some other old relatives.
- (2) Parents, wife, unmarried sisters, daughters, grandchildren, brothers, their wives, nephews, and nieces etc.

The family performs both economic and social functions. In examination of the status of different family members, their duties and peculiar characteristics of maintenance of *harmonious* relations between family members, the observations are given below :—

It was observed that the males were considered superior to females in all the family matters, especially in the economic affairs. Generally the wife of the head of the family occupies the second authoritative place. Some families also reported some widowed, old relatives as their family heads. Internal management of the family is looked after by the female members and the management of the property by the male members. Place of the daughter-in-law is inferior to that of the sons and daughters in the family. The daughter-in-law is expected to carry out her job as directed by her mother-in-law. Any failure or reluctance on the part of the daughter-in-law in carrying out the assignments may lead to constant quarrels and sometimes even expulsion of the daughter-in-law (divorce).

The village presents a picture of *multitudinous* castes; however, the characteristics of the families in different castes are similar. As regards roles of different members there is a classic uniformity in all the castes. The structure of the family is based on certain principles such as respect for age, superiority of male, division of work, authority of eldest male members and responsibility of females in religious matters. Strict adherence to the family norms and traditions is expected of all the members in the family. Slightest deviation from the prescribed code of conduct or misconduct on the part of the female members is always viewed very seriously. Eldest male member demands respect and obedience from his wife and children, the others are no exception. The wife regards her husband as her master and obeys him. As she grows up in age and experience her advice is solicited in occupational matters and at the time of settlement of the marriages of sons and daughters. Hindu women look after the internal family matters, are incharge of the kitchen, and also work on the farm. Women from rich families do not work on the farm. 'Pardah' system is prevalent in Muslims and some

Maratha families and is strictly adhered to. The head of the household has to watch the activities of the members, has to care for the proper upbringing of the children in the family. The wife, no doubt occupies the secondary position or acts as subordinate to her husband but the observation reveals that after the middle age the wife starts to dominate the domestic scene. Economic contributions to family earnings by the female members of the family are meagre. Main job of the females is to run the household and manage the domestic economy. They are expected to keep the house neat and clean and children well looked after. In some cases care of animals is also a responsibility of females. In case of education of children the father is expected to spare some of his time and attention though this is also looked after by the mothers. Advice of females is taken in outside spheres also. Instances of mild taunts and threats were observable in case of families, where male members have extravagant habits, excessive hotelling, keeping late hours outside of the home, gambling, drinking etc. The rural house-wife often takes recourse to throwing utensils, neglecting children and domestic affairs when the husband does not behave properly.

In joint families the daughters-in-law does not have any independence. She does most of the work according to her mother-in-law's instructions. The mother-in-law orders her to do any job and she is expected to obey her mother-in-law. The daughter-in-law is expected to pay respect to all the family members and not to insult anybody. The daughter-in-law generally does not talk with her husband in the presence of elder members in the family. She has no choice at the time of purchasing clothes for herself. The mother-in-law selects clothes for her. She has to obtain permission before doing any work, before purchasing any thing or even when her father comes to take her home for some festival.

In general the attitude of the children towards their parents is expected to be respectful and obedient. The nature of the parent-children relations changes to some extent with growing age. The head of the household may entrust occupational responsibilities to the elder amongst his sons. Significant change in parent-son behaviour has been observed in some cases when the sons were married. It is the responsibility of the parents to arrange marriages of their sons and daughters. The children are expected not to disregard the selection of their parents. The sons shoulder the responsibility of father by helping him in outside sphere by obeying the orders of father or other elder members in the family. The sons are expected to respect the elderly members in such ways

as obeying the orders, bowing their head before elders, speaking in a low tone, putting on a cap etc.

Other relatives or very old family members are always lenient and friendly to children. They tell stories from Ramayan, Mahabharat etc. Their advice in domestic and outside spheres is respected by all family members. The uncle is always respected as the father and the aunt as mother. They are approached mostly in times of some family crisis and at the times of marriage negotiations. Such old persons are always keen on observance of religious ideals by the other family members.

Thus the traditionally conferred roles of parents viz. upbringing and training of children, arranging for their marriages and seeing them settled in life are performed by all the villagers. Role conflicts do occur in the mother-in-law—son—daughter-in-law triangle. Increasing slackness on the part of younger generation in adhering to family norms was reported in some cases.

2.3 (a) RELIGION

The population of village Koke is comprised of two major religious divisions, one being of Hindu and the other is that of Muslims. Table 1.7 shows that out of the total population of 704, Muslims are 270 i.e. 38.35 per cent. and the Hindus 53.38 per cent. The Harijans in this village recently changed their religion from Hindus to Nav Buddhas, their percentage being 8.23 only. Hindus constitute the major part of the total populace. Among Hindus 7 different castes were found (Maratha, Mali, Dhangar, Barber, Wani, Gosavi and Mang). Castewise distribution of families revealed that the number of Muslim families was more than that of any other single caste in this village. There are 23 Maratha families and 29 families of Mali caste, which amount to 38.35 per cent. of the total population and thus making it clear that one group Marathas and Malis among Hindus and the other group i.e. of Muslims are the two predominant groups in the village having similar population, so far as religion is concerned. In the hierarchy of caste organization the castes Dhangars and Barbars are bit inferior to these castes, and are in minority in this village (0.99 per cent). Wani caste enjoys a higher status with Marathas and Malis. There is only one family of this caste. The Harijans (Buddhas) and Mangs are still treated as untouchables, 14.76 per cent. of the total population is classed under this category.

The religious ideology and behaviour in this village are greatly influenced by the teachings of saint-poets like Sant Tukaram, Eknath, Namdeo, Dnyandeva, mythological books and contacts with persons who have knowledge of popular religious books, scriptures etc. Faith in

religious preachings influences their behaviour and beliefs about ghosts, demons, witches etc. Peculiar regional beliefs and forms of worship common in Marathwada are observable in this village also. A wide variety of forms of worship, reading of scriptures and mythological books are observed amongst certain Hindu families.

Koke has a large proportion Muslim population. They follow the religious pattern laid down in the Koran. Most of the Muslims offer prayers at least two times a day in the village mosque.

The Mulla offers prescribed prayers every day. Fasting during the month of Ramjan is undertaken by nearly all Muslims. The Muslims in this village have been observed to have a high degree of caste consciousness.

Hindus have no fixed time for worship. Generally the elderly persons or the eldest female worship family deity daily. In some families worship is not a regular feature. Only in times of difficulty, in disease or while starting, doing or completing any risky job, worship is resorted to.

There seems to be a greater influence of *Warkari Sampradaya* in this village, which is evidenced from the fact that Hindus generally recite verses of the saints of '*Warkari Sampradaya*' regarding literature namely *Eknathi Bhagwat*, *Dnyaneswari*, *Tukaram's Abhangas* etc. Hindus are observed mostly as devout of *Vithoba* of Pandharpur, Dhangars worship *Khandoba* whereas converted Harijans (Buddhas) worship *Bhagwan Buddha* and '*Ir*' is worshipped by Mangs. The Gods commonly worshipped are *Ganpati*, *Hanuman*, *Devi*, *Vithoba*, *Shani*, *Mahalaxmi* and include the *Kuldevata*. *Hanuman* temple under the neem tree is the '*gram devata*'.

The ethics in the village lays greater emphasis on observance of traditional norms. Hindus believe in the doctrine of '*Karma*' and believe in the theory of re-birth. Lucid descriptions of *Moksha*, heaven and hell are always talked about by elderly persons. Faith in the theory of '*Pap*' and '*Punya*' is characteristic of the Hindus.

Acceptance of caste traditions, general rules of piety, observance of fasts, feasts, community meals, undertaking pilgrimages to places of worships, bathing in holy rivers is generally regarded to constitute religious behaviour and observance of *Dharma* leads to salvation of soul is the common belief among Hindus in this village. Worship of Gods and spirits follow the annual round of festivals and ritual cycle of the people. Religious instructions to children are given by elderly persons, these include mostly the tales from *Ramayana*, *Mahabharata*, stories of saints etc.

Ram, Krishna, Vishnu, Shiva are commonly worshipped by all. Godawari is among the rivers whose importance is no less than that of the Gods. Fair of Aundha Nagnath, fair at Pandharpur, Tuljapur, Urs at Parbhani are regularly attended every year by most Hindus. People in the village also worship the local deities and Gods viz. :

1. Devi .. Goddess of small-pox.
2. Kaynya .. Goddess of chicken-pox.
3. Hanuman .. Village deity.
4. Khandoba.
5. Mhasoba.
6. Asraya and Saundaya.

Besides above certain other goddesses are also worshipped.

All the Hindu festivals (as per list given in appendix) are observed in this village.

Festivals of Muslims.—(1) Mohorram, (2) Meelad Sharif, (3) Shab-e-miraj, (4) Shab-e-barat, (5) Ramjan, (6) Id-ul-Zuha, (7) Giarwin Sharif are the festivals observed by Muslims in this village. Based on the Islamic principles giving 'khairat', reciting Koran, offering prayers for the important aspects of religious behaviour. 'Toba' is supported to redeem a person from the sin of omissions of prescribed religious behaviour.

2.3 (b) CASTE STRUCTURE.

Social and religious behaviour and to some extent the economic life of the people are influenced immensely by the caste structure. The village under study presents evidence to substantiate this view. The unique nature of the caste composition in village Koke is that it has considerably large proportion of non-Hindu population.

The Hindus and Muslims constitute the two major groups in the total populace of village Koke. The remarkable feature of both the groups is that the cultures of both these groups in certain fields have diffused into each other. This may be due to long residence and close association, and the dependence on one occupation viz. agriculture where mutual co-operation is so essential to face the many complex problems of life.

All Muslims in this village belong to the "sunni" division. There is no evidence of sub-caste and class distinctions in Muslims of this village. The social status of Muslims in village Koke was observed to be equal to that of the higher castes viz. Maratha and Malis etc. This may be because the Muslims had privileged position in the affairs of the former

State of Hyderabad and may also be due to the fact that they are mostly engaged in agriculture. Observations reveal that so far as religion is concerned the Hindus regard Muslims as inferior.

Maratha, Mali, Dhangar, among Hindus are regarded as higher castes (*Sprishya*) whereas Matang, Harijans and Buddhas in this village are treated as lower castes (*Ashpursha*). The legitimate occupations to be followed by these castes are mostly decided by tradition. Castes present a social frame-work of great complexity. Inter-relations between the higher caste and lower castes viz. the degree of social acceptance, inter-dining, marriage relations are largely governed by traditional rules.

Among Hindus the Brahmin holds the highest place and officiates at the ceremonies and festivals of all castes except Mang. Harijans and Mangs rank lowest on the social ladder. No change in the status of converted Harijans is observed in this village. The Marathas, Malis, Wanis, together rank next to Brahmins in the village. Wanis and Muslims are agriculturists. Harijans or Buddhas and Mangs constitute the labour force in agriculture in this village. Harijans and Buddhas consider themselves superior to Mangs and do not accept food from them.

As regards sub-castes in the different castes, nothing peculiar to this village was observed.

Inter-caste Relations

As elsewhere in India, the caste is found to be regulator of social relations. The system has a stronger hold in the rural areas than in cities. Evil of untouchability is still prevalent in this village. The Harijans, though now converted into Buddhism, are still regarded as untouchables. Social relations of higher castes with the people of Harijan, Mang, and Buddha castes are still restricted. Food at their hands is not acceptable. They are not allowed to enter the houses of higher castes. They have to keep themselves away at the time of marriages, ceremonies, religious functions etc. Century-old codes actually control the day-to-day modes of behaviour in this village.

Maratha, Mali and Muslims are the dominant and powerful groups in this village. These are the caste groups of landholders, economically better off and capable of helping or harassing the weaker sections of the population. As a result the other castes are under the economic and social subordination of these castes.

Dhangars used to be migratory people. At present there are 6 families of Dhangars in this village. Dhangars live in a separate block in the village and have close contact and informal relations with other

castes people. Dhangars are traditionally engaged in sheep and goat rearing and knitting of 'ghongdis' (crude blankets). In this village, however, they are all settled cultivators. Dhangars participate in community celebrations, marriages and festivals, with Marathas and Malis. They are invited at marriages by all castes. Higher caste groups in this village accept any type of help from Dhangars. Dhangars are worshippers of 'Khandoba', before whom "Waghya" and "Murli" sing and dance. All the people in the village enjoy this programme. Generally the higher caste group people do not take meals at the Dhangars'. Dhangars are preferred for employment on farm and as domestic servants as they are considered to be very loyal to their employers and very honest also.

Harijans and Mangs are regarded as untouchables and are not allowed to participate in community celebrations, and festivals. They are not allowed to touch utensils, they cannot sit by the side of other caste people. Bodily touch is not permissible. Water, food etc. is not accepted from them. They are not allowed to draw water from the well, which is used by higher caste people. Harijans and Mangs constitute the main labour force on the farm. They are engaged for services like sweeping, labour on farm, 'Saldars', *Bataidars*' ect. Higher caste people do not go to the houses of Harijans and Mangs. Surplus and left-over food is offered to these communities for their services. Harijans and Mangs prepare brooms, baskets, storage-bins out of bamboos, and palm leaves and sell this to the villagers. They act as messengers for other caste people. Mangs play instrumental music at the time of marriages and festivals and their women assist in deliveries. Harijans and Mangs are regular *Balutedars*. They are offered a share in the produce at the time of harvesting. Higher caste people do not allow their children to mix with the children of Harijans and Mangs. They are entrusted with out-door jobs. They are not allowed to enter the marriage pendal.

The two barber families in this village carry out their traditional business and have lands which they cultivate through *saldars*. Barbers locally called "Warik" are *balutedars* and receive their share of the harvest in kind. This share was formerly in proportion to the land cultivated by their client and not on the number of members in the family. Now of course the clients have fixed *baloota* in proportion to the services and some of them pay cash. The traditional *balootedari* system is thus seen still continuing in this village. Barber is the master of ceremonies of this village. Barber's family is indispensable not only during marriages and ceremonies but in practically all the rituals from

birth to death in Hindu as well as Muslims. His other jobs can be described briefly as communicating invitations orally or otherwise, acting as a torch-bearer during marriage and "Gondhal". It is his privilege to apply "tilak" (*kunku*) to the guests. It is his privilege to act as intermediary during various marriage rituals including the presentation ceremony ('*Aher*') and dinners. The Barber also gets '*baluta*' from Muslim farmers, including a share equal to half the amount paid to the *Khalifa* at the time of '*Khatna*' of the Muslim boys.

Muslims on one hand and Marathas and Malis on the other constitute the two dominant religious groups of this village. Other castes being socially distant and lower in status and also economically dependent, are subordinate to these two caste groups. There is considerable social intercourse between the Hindu and Muslim groups in this village. On festivals like *Diwali*, *Dashra*, *Pola* and *Rangapanchami*, the Muslims participate in social visiting and dinners with Hindus, whereas the Hindus greet their Muslim friends with '*Id-Mubarak*' and accept '*Shirkhurma*' and participate in '*Mohorram*' and '*Urs*' celebrations. Thus the social relations between the two religious groups were observed to be cordial and harmonious. There have not been any conflicts between the two groups during the last decade or so. Perhaps one possible reason for this may be the preponderance of Muslim population in this village coupled with remnants of the influence which this community wielded during the '*Nizam's regime*'. Except the disturbed period of '*Razakar*' nuisance from 1946 to 1948, the relations between the two major religious groups have been harmonious and mutually co-operative.

2.4. EDUCATION

It may be observed from the Table No. 3.1 (a) in appendix that out of a total population of 704 in this village 135 are children below 6 years age, 569 persons comprising of 289 males and 280 females are above age of about 6 years, for whom the literacy percentages have been worked out. There are in all 107 literate persons in this village. The over-all percentage of literacy for persons above 6 years of age works out to 18.80. The percentage of literacy in case of males is 28.37 per cent. whereas in case of females it is 7.14. Corresponding figures for rural Parbhani district are 25.27 per cent. and 5.19 per cent. respectively (1981). It is further observed from the table that about 31 per cent. of the children in the age group of 6-14 years are literate or attending school, which implies that the remaining 69 per cent. are not attending school, although they are of school-going age. Although a major portion of illiterate persons in this category is comprised of girls the number of boys is also conspicuously high (40). There is a general

reluctance on the part of the parents, particularly in Muslim families, to send their daughters to a boys' school. Most of the 40 illiterate boys not attending school seem to be victims of poverty. It is customary in this village in low income groups to employ boys as cattle-tenders and agricultural labourers. These small earnings of these boys are a strong temptation for the poor parents to send these boys for work when they should have been attending school. It may also be noted that no person in this village has had education beyond 7th standard.

2.3 (b) Information about teachers and students

School	Boys			Girls			Total Teachers			Total Students and teachers ratio	
	From the village itself	Coming from outside	Going out to other village	From the village itself	Coming from outside	Going out to other village	3, 4, 5 6, 7, 8	M.	F.		
1	2	3	4	5	6	7	8	9	10	11	12
Primary School	33	..	12 (Bori)	7	..	..	52	1	..	1	1:40

It may be observed from the above table that 33 boys and 7 girls from the village are attending school and only 12 boys are going to school outside the village i.e. to Bori which is 2 miles away from Koke. This Primary School caters for education in Marathi medium up to 3rd standard only. All the 3 classes are taught by only one teacher. No students from outside villages attend the school since equal or better facilities are available in neighbouring villages.

The teacher in this school is middle pass (7th standard) and trained in basic education. It may, however, be noted that this teacher was educated in Urdu medium, his mother-tongue is Urdu and he is required to teach in Marathi.

2.3 (c) *Adult education.*—No adult education classes were conducted in this village during the year under study. It is gathered that such attempts were made in the past by the social education organizer of the Block, but because of very poor or no response the attempt was given up.

2.5. HOUSING, SANITATION AND HEALTH

Food, shelter and clothing are the fundamental human wants, which every welfare State aims to provide adequately for the citizens. Housing is the elementary necessity of life, next to food. In our country the inadequacy of proper housing is by no means confined to the urban areas.

Contrary to the popular belief, even villages suffer from an acute shortage of houses with the result that people live in over-crowded, congested houses and often in cattle byres or other places not fit for human habitation. Findings of this survey have indicated the seriousness of this problem in village Koke — arising out of the lag between construction of new dwellings and the increase in the number of households.

There are in all 127 families actually living in this village, accommodated in 116 houses including huts. With the exception of four houses where two or more families are living in one house, there is one dwelling for each family. This statement, however, need not lead to the conclusion that the situation is much better than in several cities, since nearly 50 per cent. of these so-called houses are nothing more than a roof overhead and an enclosure. Basic amenities viz. adequate living space, bathroom, latrine, drainage, ventilation, security and weather proofing are almost absent.

Type of houses.—The types of houses in this village range from a simple thatched hut costing less than Rs. 50 to the comfortable mansions of the well-to-do. All the houses here can be grouped into four categories.

I. *Thatched huts.*—There are 61 thatched huts in this village varying in size from 100 to 250 square ft. Each hut houses a family, the number of members varying from two to seven. The smaller ones in this category do not have even mud walls. 'Shindi' leaves, bamboc 'tatta' tur or cotton stalks are interwoven between four poles and a thatched roof of grass protects the interior from rain and sun. Owners of these huts are the lowest in the socio-economic-status — mostly casual labourers. In many cases they do not even own the land on which their huts are built. The bigger huts in this category have either mud walls or walls prepared by plastering mud on interwoven bamboo strips locally known as "Kud". These walls are comparatively stronger and costlier. Floors are invariably earthen. Only one door serves the purpose of ventilation, entrance and exit.

II. Another category of houses is of those having one room with one or two verandhas, earthen walls and a roof of corrugated iron sheets or tiles. The built-up area of these houses varies from 125 sq. ft. to 350 sq. ft. There are 32 houses of this type. Most of these houses have small courtyards. Owners of these houses are mostly farmers and a few farm labourers.

III. *'Wada or 'Bada' type.*—There are only four houses in this category. The 'Badas' are very spacious covering an area of two to three thousand sq. ft. including courtyards. A 'bada' usually has four to six rooms and two verandahs with a cattle-shed attached. The outer wall is usually in stone masonry with a large wooden door — broad enough to allow the passage of a loaded cart. These badas not only accommodate two or more families but have their ownership vested in two or more persons. The owner of a bada is ordinarily having a higher socio-economic status and where the bada is old it indicates inherited high status. Farmers in Marathwada prefer this type of house to some of the latest urban designs as these provide the security, and convenience in storage of grains, implements, and housing of cattle.

Inner walls of these badas are earthen, 2·5' to 3' in thickness. Small round holes provide ventilation. Wooden planks are used for ceiling. A large stone enclosed with a bamboo 'tatta' (and without roof) serves as a bath-room.

IV. *Double-storeyed houses.*—There are only three houses of this type in Koke. These houses have three to four rooms on the ground floor and one or two rooms upstairs. Walls are of stone masonry in mud or brick in mud and pure earthen. Being comparatively recent in construction, these houses have a few windows with wooden shutters. These houses belong to persons whose main source of income is other than agriculture. One of these houses has a *pakka* bath-room and a paved floor in two rooms.

V. *The 'Malwadi' Dhaba type.*—Similar in design to the house in category II above, but somewhat larger in size, having three to four rooms. These houses have flat roofs supported on wooden rafters and planks. One of these houses has a 'Ladani' i.e. a long narrow celler like construction on ground floor having a roof of arches — brick in lime. Owners of these houses are middle class farmers.

Materials of Construction

Walls.—With the exception of some huts and the exterior walls of seven houses all other walls are earthen. These vary in thickness from 2·5' to 4'. The mud for wall construction is a thoroughly kneaded mixture of clay, silt, ashes, and husk or grass. These walls act as insulators against the severe summer and winter — keeping the interior cooler in summer and warmer in winter as compared with the cement-concrete constructions. They, however, become damp in rainy season and harbour rats. In some houses a salt incrustation is seen on the walls after the rains.

Floors.—Except in the school, the gram panchayat office, mosque and the temples, the floors in all the houses are earthen. These are, however, kept clean and smooth by frequently giving them a plasterwash with a mixture of cowdung, clay and water. Two rooms in the house of the Sarpanch and one in another house have 'pakka' floors.

Roofs.—Use of corrugated (galvanised) iron sheets for roofing is a common practice in this village and also in this region. Majority of houses have galvanised sheets in preference to tiles. It is customary in this village even to mention the size of the room or house in terms of galvanised sheets e.g. a farmer may describe the size of his living place as "8 PATRI" i.e. area under a roof of eight galvanised sheets (of 8' × 3' each).

Degree of slope of these roofs is lesser than that in other parts of the State where the rainfall is heavier. Flat roofs of the 'Malwadi' type are also common in the houses of the comparatively well-to-do farmers. These consist of a layer of plaster on wooden planks supported by wooden rafters.

Timber used in the construction of these houses is of 'neem', 'babool' and rarely teak-wood.

Doors are wooden, having wooden Latches inside, with few exceptions. False ceiling prepared by putting bamboos close together and covering it with a bamboo mat (tatta) and a layer of mud plaster was also seen in a few houses. This 'mala' or 'dhaba' serves as a storage place for things not required frequently.

Bath-rooms.—There are only three pakka bath-room in the entire village. 28 other bath-rooms are just enclosures without roofs and without masonry flooring. A large stone serves as a sitting platform and the waste water is let out through a 'kachcha' drain outside the house, usually into the lane.

Latrine.—Without exception, not a single house in this village has a latrine of any type whatsoever.

Other conveniences.—Pages for hanging clothes and built-in storage places ('Konada'), without shutters are commonly found in the inner walls. In the houses of the well-to-do villagers even built-in cupboards (with shutters) are available.

Kitchen.—No chimney or outlet for smoke, in the roof is provided in any of the houses—although in some cases a round hole in the wall serves this purpose. The 'chulha' for cooking is built on a platform

6" high and about 12 to 16 sq. ft. in area. A small hole just in front of the 'chulha' is used for storage of hot ashes removed from the 'chulha'. A number of minor variations are seen in this design just to suit the convenience of the housewife. In some houses a slightly raised earthen platform is provided at the back of the 'chulha' where pancakes of juar flour locally called 'bhakri' are temporarily kept for cooling, after they are baked in the 'chaulha'.

In many houses there is no outlet for exit of waste water from the kitchen whereas in others a small hole in the wall (usually in the corner) serves as an outlet for waste water from the kitchen.

Storage of surplus cooked food.—Surplus food, left over (if any), is stored in a covered basket. In some families a piece of cloth is used for covering the basket.

There are nearly 40 per cent families in this village who finish their routine chores after dusk in the feeble light produced by burning stalks of san, cotton, or tur etc. which cost them almost nothing.

Constructions during the previous decade (1951 to 1961).—According to the Census of 1951 there were 117 houses in this village for a population of 503. During the year 1962-63 it was observed that the total number of houses increased by 11 for an increase of 201 heads in the population. 116 houses are actually being used for living by 127 families. In addition 12 houses of the temporarily migrated villagers are either locked up or are being used as 'gothas' (cattle byres). Twelve others are modified as cattle byres, six are being used as shops and one house a flour mill. Thus, although the number of houses in the Grampanchayat register (for purposes of tax collection) is 147, actual residential houses are only 116. Table on page 34 shows the number of houses in each category. 'Shinka' or a basket hanging from the rafter of the roof is also used for this purpose so as to protect it from cats, rats and dogs. This 'shinka' is also used for storage of curds and milk.

Items of furniture and other domestic equipment are nil to meagre. In poor families the grains are stored in earthen containers or baskets and empty kerosene tins, while the well-to-do have bags stacked in the house and grain in 'pev' and bins. The conditions of living are miserable where the family has only one room, cooking, dining, sitting and sleeping and storing of household necessities are done in a single room. 'Palna' a rope cradle for the infant baby, is also in the same room. The situation becomes worse when there is a sick member in the house.

During April, May and part of June (till commencement of rains) people sleep outside in the open, on 'khats', in carts, and even on ground. During the rainy season the conditions are worst when all members sleep huddled up in the small room—partly damp and occasionally leaking—open to the nuisance of mosquitoes, rats and insects.

Lighting by night is very poor. Lanterns are available in a few houses but most common source of lighting is a crude kerosene lamp without glass locally known as 'chimni'. This lamp gives out lot of soot and cannot be moved from place to place as it is extinguished by even a feeble gust of wind. It has also been responsible for several accidental fires.

Table showing housing conditions in village 'Koke'

Serial No.	Category	Small size in sq. ft.	No.	Large size in sq. ft.	No.	Total No.	Bath-room	Latrine	
1.	Single (Huts).	100-150 Rs. 50	32	150-250 Rs. 150	...	29	61	Nil	Nil
2.	House having roof of G. I. sheets.	200-250 Rs. 300	12	300-350. Rs. 1,100	...	20	32	20 Without roof enclosure of earthen walls.	Nil
3.	Wada type houses.	..	..	2,000—3000 with 3 to 4 rooms of different owners with one or two verandahs. Rs. 6,500.	4	4	2 Pakka type.	Nil
4.	Doublestoreyed houses.	..	..	1000 and above with separate 3 rooms for 3 owners. Rs. 7,000.	3	3	1 (Pakka).	Nil
5.	Miswafi type houses.	130-250 72-100	5 5	600—1000 with separate 3 rooms.	6	16	8 made of mud without roof. Ht. 5 ft.	Nil	
Total						116			

In addition there are 12 cattle byres (gothas) in this village.

(A) No. of non-residentials	6
(B) Flour mill	.. 1
(C) School	.. 1
(D) Grampanchayat	.. 1
(E) Locked houses	.. 10
Total	.. 31

Grand Total . 116+31=147

Relation of Income and Socio-Economic Status with Size and Type of Houses

Category	Type	Built up area in sq. ft.	Income range of owner/occupant per annum	Socio-economic status of the owner/occupant
I (a)	Small hut with thatched roof.	100 to 150	Below Rs. 600..	Casual labourers.
I (b)	Larger hut with thatched roof.	150 to 250	800 to 1,000 ..	Mostly labourers.
II (a)	G. I. Sheet roof one room and a verandah.	200 to 250	1,500 to 2,000..	Farmers with 10 to 15 acres of land, Saldars, Regular Agricultural labourers.
II (b)	G. I. Sheet roof two verandahs.	300 to 350		
III	'Bada'	.. 600 to 1000	Upto Rs. 6,000	Farmers with 30 to 50 acres of land. Some having subsidiary sources of income.
V	Malwadi			
IV	Double storeyed houses with 5 to 7 rooms.	1000 or more	Above Rs. 6,000	Well-to-do villagers having two or more sources of income in addition to land.

It is observed that the built-up area of the house is directly related to the income of the owner. There is not much difference between the built-up area of houses in category II (a) and I (b) i.e. belonging to small land holders and some labourers.

Some of the houses in categories III and V are being shared by two or more families. Owners of double-storeyed houses have other subsidiary sources of income in addition to that from the agricultural land.

Other important findings revealed by this survey are--

(2) 48.03 per cent families live in a single room hut having an area of less than 200 sq. ft. In the investigation conducted by the National Sample Survey in 1960 corresponding figure was 44 per cent.

(3) Percentage of large houses having five or more rooms is 2.86 per cent whereas that revealed in the National Sample Survey was 3.41 per cent.

(4) Only 2.58 per cent houses have 'pakka' bath-rooms whereas 24.01 per cent houses have some enclosure to serve as bath-room and 73.41 per cent houses have no bath-rooms.

(5) Not a single house in the village has a latrine of any type whatsoever.

(6) There have been only eleven renovations/constructions/modifications during 1951 to 1961 for an increase of 201 heads in the population. But for the migrations, the housing situation would have been worse than what it is now.

Sanitation

Entrance to the village from the main road presents an appearance of a clean, neat and tidy settlement due to the school building, Gram-panchayat office and the open space in front. Inside the village the conditions are no better than those in other villages. Total absence of latrines has the effect of soiled surroundings. Waste from houses is dumped in the lanes till it is removed by the Grampanchayat sweeper. The lanes i.e. the open spaces between clusters of houses also serve as drains or gutters for the waste water let out from houses.

During the rainy season, although heavy showers wash away and clean certain high-lying parts of the lanes, they also dump the refuse, mud and water in certain low-lying pits on the lanes causing considerable nuisance to pedestrians and carts alike.

Flies (Musca domestica) and mosquitoes breed unchecked on garbage and pits. This nuisance is aggravated by the stinking smell emitted from the permanent and improvised cattle-sheds as practically all the animals are also required to be housed in the village during the rainy season.

Inside the houses, dampness of floor and walls, leakage of roofs, peculiar stinks, mosquitoes and other insects make living miserable. There are, however, a few houses which remain quite dry inside even during the rains.

This does not mean that the villagers of Koke do not know what should be done. There are in this village ten soakage pits for absorbing waste water from houses and an equal number of compost-pits to deal with the waste material. These were prepared by the N. E. S. authorities, or the gramsevak trainees from the G. T. C., Parbhani by way of demonstrations—but there have not been any additions to these due to efforts of the villagers.

During the previous year two officials of the Malaria Control Unit had sprayed the houses with D.D.T. for control of mosquitoes. Some villagers are now against this practice. The reason put forth by them is that the cats of this village died due to this spraying and consequently the rat population has increased out of proportion causing damage to their stored grains, clothes and other belongings. It is not known how far the casual theory is correct but the fact remains that rat nuisance is considerable.

Drinking water.—The situation in respect of drinking water is much better in this village than that in some of the riverside villages in Marathwada. There are in all 9 wells in this village from which drinking

water is drawn by the villagers. Out of these three wells have 'pakka' parapet walls and pulleys while the rest are just open wells permitting dust and flood water in rains to drop in.

The Grampanchayat uses potassium permanganate to disinfect the well-water twice a year.

Health.—Primary Health Centre at Bori, about two miles off from this village is the nearest medical aid available. This centre has four sub-centres, one each at Bhorgaon, Charthana, Adgaon and Wazar. Medical officer of this centre visits the sub-centres once a week and is available at Bori on three days in a week. There is also one Maternity and Child Health Clinic at Bori having eight medical aid centres in its jurisdiction, Mak near Koke is one such centre. There is also one family planning clinic at Bori. There are no private medical practitioners in this area nor any 'Hakim' or 'Vaidya' in this village.

According to the medical officers' estimate, on an average four persons from Koke visit the dispensary daily.

Incidence of diseases.—Diarrhoea, dysentery, influenza and a few cases of malaria were reported to be the common ailments in this village. Skin diseases viz. eczema, scabbies and ringworm are most wide spread amongst adults in this village. One man out of every three may be found having one of these diseases.

During the year preceding the survey there have been following cases of disease incidence reported by the respondents :—

Type of disease	No. of cases	Incapacitated the patient for more than 15 days
Typhoid	5	More than 15 days.
Malaria	9	More than 15 days.
Diarrhoea	21	.. ..
Dysentery	12	.. ..
Asthma	1	
Anæmia	1	Chronic — suffering for long period.
Rheumatism	1	
Fever due to rat bite	1	
Influenza	27	
Thread worm	1	
Total	79	

These cases do not include women and children nor miscellaneous disorders of minor nature. It is reported by the respondents that the incidence of malaria has definitely decreased during the last two years.

Unhygienic conditions of living and malnutrition or unbalanced nutrition may perhaps be the cause. This village is fortunate in not having the malady of thread-worm (only one case reported) which is notoriously prevalent in many villages of Marathwada.

Another serious, though not wide spread, malady is the formation of coras (some projecting outgrowths—painful) on the soles of feet, locally known as 'Khurkat'. It is believed here that this is caused by the remains of thorns in the sole.

During rainy season the foot-paths by the side of fences are muddy—it is puddled up black cotton soil. It is impossible to walk with *chappals* on. People have to walk bare-footed. Numerous thorns from the old fences of babool, which lie hidden in the wet clay, prick and often get broken in the sole, subsequently causing pain. Four such cases were seen in this village and one man (a Gosawi) was actually rendered unfit for field work as he could scarcely walk a few yards without unbearable pain. These cases can be cured only through surgical operations.

Gynæcological disorders and other diseases of women are prevalent as elsewhere. Accurate information regarding the extent or nature of diseases of this class could not be obtained, as most of the women in this village never reported for medical aid from Bori so long as the ailments were not considered serious. Country medicine is practised by two or three old and experienced women. One of them is considered as an expert who sets right stomach disorders, sprains etc. by massaging. Various herbal medicines and concoctions which at one time were found to be effective in some case are passed on to suffering neighbours by their sympathetic and well-meaning friends. It is only when suffering becomes unbearable or the case is considered serious that the patient goes to the civil hospital at Parbhani. Many an obstinate patient prefer death in the village to a chance of cure or relief in the hospital.

Children and infants frequently suffer from diarrhoea, dysentery, worms and rickets. Measles and sore eyes occur in summer in almost epidemic form. Most of the children are seen wearing 'Taweej' which is supposed to possess the power of warding off evil influences. Rational therapy has yet to struggle for its right place over country medicine, 'black magic' and "Taweej" in this village.

Epidemics.—It is observed that there have not been any serious epidemics here during the last three years inspite of the unhygienic and insanitary conditions. This may be due to the inoculations against cholera, vaccination and other prophylactic measures.

Family planning.—The family planning clinic at Bori has ten sub-centres, each having ten villages. A graduate social worker (male) visits all the sub-centres once a month. On every market day (Monday) he conducts a demonstration also. Free supply of contraceptives, sterilization and vasectomy operations are the main items of the programme. 66 such operations were performed during the preceding one year — but surprisingly no one from village Koke was in it. This programme does not find favour with the villagers of Koke. Muslim villagers are very much against it and other castes toe in line.

2.6. SOCIAL ORGANISATIONS

Grampanchayat which is one of the three basic institutions of village life, reflects through its working, the political and social consciousness of the villagers. Grampanchayat in this village came into existence for the first time on 8th May 1959 with a total membership of 6 including the Surpanch. There were no elections, the members were unanimously elected by the villagers.

There are no spectacular achievements to the credit of this grampanchayat. It has been just functioning i.e. carrying out the minimum necessary duties. In the field of development activities there has always been the formal support of this grampanchayat but the leadership of the members has not been able to induce farmers in the village to accept recommended practices beyond the natural spread.

Since 1959 the Chairman Shri Burhan Miya and Vice-Chairman Shri Dhondiba encountered no opposition. Amongst themselves too there were no conflicts as they judiciously planned and implemented the meagre programmes to the satisfaction of majority of their voters. Sanitation, disinfection of well water, 'Van Mahotsava', lighting of village chowpal are some of the routine functions carried out by this panchayat. This grampanchayat also gets about Rs. 150 to 200 by sale of compost in addition to the regular sources of income

Bhajni Mandal is an informal socio-religious organization in which about 44 families participate—though not regularly. On 'Ekadashi', Thursdays, and some important religious occasions the Bhajni Mandal meets to recite religious songs with the accompaniment of 'zanj', 'mridang' and a harmonium. *Warkaris* and other elderly villagers and some children enjoy the programmes. 'Keertan' 'Katha' and 'Bharud' are also arranged under the auspices of the Bhajni Mandal. Only Hindus participate in these activities. Expenses of lighting, 'Prasad' etc. are shared by them or contributed by individuals in turns.

There is no Mahila Mandal or Women's organization in this village — perhaps due to the predominance of 'Purdah nasheen' women.

Youth club.—One youth club was established in 1958 by the Social Education Organizer of the N. E. S. block with a membership of nineteen. It is, however, defunct now.

'*Shetkari Sangh*' or *Farmers' Union*.—There is a Farmers' Union in this village with a membership of thirty-four on record. This organization is also defunct as there have not been any meetings or activities during the last two years. Some members when contacted were found to be unaware of their membership of this organization.

The reasons for these two important organizations being defunct in this village are lack of proper guidance, lack of good leadership and absence of a sound programme based on the needs and interests of the villagers.

Political organizations.—Membership of political organizations viz. the Congress and the Samiti springs up just during the pre-election period. Syed Burahan, the Chairman of the Grampanchayat, was elected as a Samiti candidate while Sd. Karim the Chairman of the Co-operative Society claims to be a member of the Congress. After the elections people forget all about these parties and the only affinities are those of the village and the caste group.

2.6. (a) *Attitude towards the Co-operative Society*.—The Co-operative Credit Society has been in existence in this village for nearly 28 years. It was defunct for 10 years from 1949 to 1958 and is functioning again since 1959, with a membership of thirty-five and an average annual business of Rs. 12,000 to Rs. 14,000 only.

2.6. (a) *Attitudes towards participation in co-operative enterprises excluding those who have joined*

Serial No.	Type of society	No. of families willing to join	Percentage to the total
1	Co-operative Credit Society	Nil	Nil
2	Co-operative purchase of seeds and fertilizers	22	17.32
3	Co-operative sale of produce	18	14.17
4	Co-operative farming	1	0.78

A question, whether they would like to join a co-operative society of any of the four types mentioned in table No. 2.6 (a) above was asked to all the heads of families irrespective of whether they were 'eligible' or not. It was found that none of the potential members were in favour of joining the co-operative credit society; 17.32 per cent were willing to purchase seeds and fertilizers through the co-operative society, 14.17 per cent were willing to join the co-operative society for sale of produce and only one person was in favour of joining the co-operative farming society.

It is thus inferred that although the purchase of seeds and fertilizers and sale of some produce (particularly bananas, vegetables etc.) found favour with about 25 per cent of the potential members, co-operative activities in other fields were not favoured.

Some of the non-members had experience of being members of the co-operative society in the past and complained that they could not get loans in time. Most of the non-members who could have joined the society were under the impression that only the influential members could get advantages from the co-operative society and it did not help solve the problems of financially weaker farmers, as they were. Rest of the respondents just expressed their categorical 'No' without giving any reasons.

Thus scope exists for extending the sphere of co-operative activities to sale and purchase of agricultural produce and requirements.

2.6. (b) *Contacts with the National Extension Service.*—Table No. 2.6 (b) below shows, the extent of knowledge about and contact with the Extension Service :—

2.6. (b) Information regarding knowledge about and contacts with the Extension Service

N = 50

Serial No.	Item	No. of respondents	Percentage of the total
1	2	3	4
1	Knowledge of being in the N. E. S. Block	39	78
2	Met the Gramsevak for	39	78
	Taccavi	9	18
	Seeds	4	8
	Fertilizers	11	22
	Other reasons		
3	Attended Meetings—		
	1	10	20
	2	9	18
	3	....	....
	4	....	....
	Demonstrations—		
	1	17	34
	2	13	26
	3	2	4
	4	....	....
	Exhibitions -		
	1	14	28
	2	2	4
			(at Parbhani and Hingoli)
	3	....	....
	4	....	....
4	Accepted his suggestions/recommendations of N. E. S. on at least one item.	27	54
5	Aware of the existence of key village centre in the neighbourhood.	50	100
6	Avails of this facility	37	74

This information pertains to only the farmers residing in this village (i.e. excludes absentee landlords and labourers). It was observed that eleven farmers (22 per cent) did not know that they were entitled to the benefits of the National Extension Service and had never availed of the help.

78 per cent farmers had contacted the gramsevak at least once — maximum number had done so for obtaining 'Taccavi' and minimum i.e. 4 farmers (8 per cent) only had approached him for fertilizers. (These were all banana-growers.)

Regarding the attendance at meetings organised by the Agricultural Extension Officer in this village, it was found that only 18 per cent of the farmers attended *two* meetings. All the official meetings in this village are held in the grampanchayat office, the respondents did not remember exactly how many meetings organised by the N.E.S. authorities were attended by them.

34 per cent attended one demonstration and 26 per cent attended two demonstrations.

Exhibitions (Agricultural) were attended by 14 farmers (i.e. 28 per cent) at Parbhani. Only two farmers had attended two exhibitions (Parbhani and Hingoli). 54 per cent of the farmers had accepted the suggestions/recommendations of the N. E. S. on at least one item.

All the farmers were aware of the existence of the key village centre at Bori and 74 per cent of them had availed of this facility, during the previous year.

It is noteworthy that more farmers had knowledge of the availability of veterinary aid than about the existence of the National Extension Service.

The contracts with the National Extension Service authorities or their programmes do not imply that the extension work had influenced all those participants. Majority of the participants were mere on-lookers. The use of improved seeds was restricted to less than 25 per cent of the area whereas use of fertilizers was confined to bananas and sugar-cane only.

It can safely be inferred from the findings that there has not been any significant impact of the National Extension Service programme on the agriculture in this village.

2.7. SOCIAL PARTICIPATION AND LEADERSHIP

The term 'Social participation' has been used here in a restricted sense to denote participation in formal and informal social organizations of this village.

The Grampanchayat, co-operative society, farmers' union (*Shetkari Sangh*) and the youth club are the only formal social organizations in this village. Number of families participating in these organizations is shown in Table No. 2.7 (a) below :—

2.7. (a) Social participation in different organizations

Serial No.	Name of the organization				No. of families participating	Percentage to the total
1	2				3	4
1	Grampanchayat	..	..	..	6	4.68
2	Co-operative Society	..	..	..	11	8.58
3	Farmers' Union	..	..	..	5	3.90
4	Youth Club	..	..	..	6	4.68
5	Bhajni Mandal	..	..	..	44	34.32
6	Mahila Mandal	..	..	..	....	....
7	Vikas Mandal	..	..	..	....	....
8	Akhada	..	..	..	....	....
9	Masjeed	..	..	..	16	12.48

It may be observed that the membership of the grampanchayat being fixed, participation in the management of the grampanchayat is not expected of other villagers. Participation in the elections of the grampanchayat and the percentage of voting could be accepted as indicators of the interest of villagers in this prime organization of the village. It is, however, recorded that both the previous elections of this grampanchayat have been unanimous and so it may be inferred that either the people have no interest in it or they are so united on this issue that an election was redundant.

Participation in the co-operative society is also restricted to the members and less than 9 per cent of the families in this village are observed to be members of this organization. Willingness of others to join the co-operative society has been recorded and discussed in 2.6.

Insignificant number of families have reported participation in Farmers' Union and the Youth Club although quite a large number of families are included in the membership lists of the National Extension Service authorities. The reason is that these two organizations are defunct and have not found adequate support from the villagers.

Participation in the activities of the Bhajni Mandal which also organises 'Katha', 'Keertan', 'Bharud', etc. is the highest of all. This is due to the religious significance attached to these activities and is confined to families of caste Hindus only.

2.8. (b) Number of families participating in different number of organizations

Serial No.	No. of organizations participated			No. of families participating	Percentage to the total No. of families
1	2			3	4
1	Nil	..	..	68	53.59
2	1	..	..	47	36.98
3	2	..	..	9	7.08
4	3	..	..	2	1.57
5	More than three	..	..	1	0.78

It may be observed from table above that there is only one family participating in more than three organizations and nine families participating in two organizations. In fact there are only half a dozen families in this village which are entrusted with the task of participating in most of the activities sponsored by outside agencies. The same families or their heads are named whenever proposal for doing something new is put up to the villagers.

Voluntary Contributions

Table No. 2.8(c) shows the extent and nature of voluntary contributions donated by the families.

2.8(c) Contribution to the common good of the village

Serial No.	Type of contribution	No. of families contributing	Percentage to the total
1	Land	Nil	Nil
2	Labour	16	12.51
3	Cash	27	21.26
4	Grain	9	7.18
5	Others	6	4.72

No work for the common good of the village was undertaken or completed by voluntary contributions in this village. The figures reported above are the contributions given for charity, religious functions, lighting in temple and public places.

It is thus seen that the degree of participation and the number of families participating, as also the social organizations in which to participate are very meagre. Organised social activities have not found support of the people in this village, indicating lack of community consciousness.

Leadership.—Traditional leadership of the old and experienced persons who enjoyed the confidence of the rural people has given way to new leaders. During the last 15 years (i.e. after Police action) a new leadership has emerged in this village. These are the persons with more educational background and sound economic condition belonging to the three dominant caste groups viz. the Muslims, Marathas, and Malis. Their frequent contacts with the administrative and political leaders and their ability to express (by virtue of education) have enabled them to occupy strategic position of formal leadership in this village. These are the young men between the ages 30 and 40 years who were elected as chairman and vice-chairman or secretaries of the gram-panchayat and the co-operative society. Syed Burhan Miya, the chairman of the Grampanchayat and Sd. Karim Miya, chairman of the Co-operative Society are two such formal leaders from one caste group. Shri Dhondiba Sakharam and Shri Raghuji Sakharam who occupy secondary positions of leadership in these organizations are from another caste group. It is noticed that of all grouping in this village, caste groups are the most stable and their influences and affinities are more predominant than those of any political party or organization. Each caste in this village has its spokesman and leader when it comes to representing their cases any where. Muslims being in large number and economically well placed, exercised their power fully in this matter. Marathas and Malis occupy secondary position.

It is true that no leader—formal or informal—cannot function as a leader unless he has the backing or following of his supporters. In this village the young formal leaders have full backing of their respective caste groups. The younger generation supports them out of friendship bonds and the older generation supports them because there is no alternative. These leaders have their advisory panels of key persons, among whom the *Kazi*, the school teacher and two elderly farmers are prominent. The secret of unanimous elections lies in the fact that other people in caste-wise minority are unable to secure adequate votes and are afraid of going against a powerful section of the village. They, therefore, reconcile by joining the powerful and getting whatever advantages may be bestowed upon them by the dominant group.

These formal leaders in the village lack the experience and maturity and their influence to work as agents of change is limited.

2.9. INCIDENCE OF CRIMES, OFFENCES AND LITIGATION DURING THE YEAR

It was confirmed from the Police record that there were no reports of crimes and cognizable offences in this village during the year 1962. No person from this village was involved in any civil litigation. [Table No. 2.9 (a) in appendix].

Minor incidents of thefts of agricultural produce did take place but they were not reported to Police.

2.8. SOCIAL VALUES, FOLKWAYS AND MORES

In a dynamic society folkways and mores are constantly changing and so are the social values. It is not aimed in the present study to describe all the prevailing social values and customs, it is rather concerned with observing and ascertaining the changes, if any, that have occurred or are occurring in the social values, folkways and mores as a result of the social and economic forces operating in this village. A thorough and precise study of these cultural aspects requires an elaborate technique and time. In the present case the changes have been assessed through observation and discussions with the heads of the families in this village.

In order to appreciate the changes in social values, attitudes, folkways and mores, the historical background of this village and the religious composition of the population must be kept in view. The transition from a feudalistic native state with preferential treatment for one religious group to democracy and secularism, is within the living memory of the working generation of this village. What may appear to be the normal values in other parts of the state are actually the changed ones in this village.

I. Following significant changes in the *social values* and attitudes prevalent in this village have been observed (reported by people) :-

(i) Respect for age is on the wane, as can be seen from the unanimous elections of formal leaders from the younger generation (described in 2.8.) It is also observed that the authority of the grandfathers and grandmothers (above 60 years of age) over economic and other matters of the family in the 22 families in this village is not the same which they had experienced during their childhood.

(ii) Education is being regarded as desirable in case of male children. People have realised that it is essential for getting desired positions and status — in the decentralised pattern of Government. Education of girls, though not disfavoured by high caste Hindus, is discouraged as there is no provision of a separate school for girls.

(iii) Respect for authority (administrative) and fear of the same which were prevalent some twenty years ago (during Nizam's regime) have almost vanished. Formerly word of any official was obeyed without question; now argument ensues.

(iv) Taking and giving of "illegal gratification" are not viewed with any serious disfavour.

(v) Tendency to help relatives in times of need is decreasing — perhaps because of the economic forces (increased cost of living).

(vi) It is reported by the land-holders that the loyalty and honesty of their servants is lesser now and is fast decreasing. Employer — employee relations are not so harmonious as before. Employer land-holders still continue to be powerful enough to dictate terms to their labour, from a certain minority social group.

(vii) Old moral code of conduct which was enforced through faith in religion and the ideas of "Pap" and "Punya" are crumbling due to decline in religious faith. Persons engaged in nefarious activities cite the examples of others who prosper inspite of such behaviour.

(viii) Social values in respect of womens' behaviour have not changed.

(ix) Attitudes towards untouchability continue to be the same in the case of Muslim as well as Hindu land holders.

II. *Folkways and Mores.*—(i) Change in the dress of males particularly the younger generation is conspicuous, perhaps due to the influence of nearness to Parbhani town, imitation of those at higher status and fashion. Influence of films (Cinema) on the behaviour and dressing of adolescents is observable in this village also. Wristwatch and a bicycle are a "must" with the elite of the village. The traditional turban is replaced by cap (in case of adults) and pyjamas are replacing dhoties in the case of children in this village (as can be seen from item No. 10 in table No. 3.5 (a).] 'Pardah' system is not so rigidly observed by the Maratha families now. This is due to the development of a progressive outlook, feeling of security and desire to imitate their counterparts in cities in higher status.

(ii) *Food and drinks.*—Although the staple diet of the people has remained unchanged, vegetable ‘ghee’ has replaced pure ‘ghee’ to such an extent that ‘ghee’ refers to the former one only. The exorbitant cost of the pure ghee forces people to sell it and buy vegetable ghee for domestic consumption on festive occasions.

Drinking tea and offering tea have become established customs in this village. Average consumption of tea per family per annum is 695 cups. Some families at times drink tea without milk. This practice was unknown in this village about 30 years ago.

Bidi and cigarettes are considered more fashionable and convenient than the traditional ‘Chilim’. Only the old people smoke ‘Chilim’ whereas the younger ones have taken up to bidi. Smoking of bidi by children is also common.

(iii) Drinking liquor which was prevalent among certain families in this village is now given up completely.

(iv) *Entertaining guests.*—This social activity is confined only to the well-to-do [higher income group Table No. 3.5(b)]. Guests, who are not related, are entertained with some ulterior motive.

(v) *Marriage and other ceremonies.*—Tendency to spend beyond means to conform to the norms of status is prevalent in all castes. Instances are not wanting where landholders with poor financial capacity have taken loans from the co-operative society, or *Taccavi* for agricultural implements and have utilised it for marriage ceremonies. It is also true that whereas formerly the marriage celebrations were going on for nearly a week with lot of feasting, it has come down to two to four days now. Other ceremonies and rituals are carried out as before.

(vi) *Charity and Baloota.*—The amount (cash or kind) spent on charity per family has diminished. ‘Baloota’ which was formerly given on the basis of land cultivated by the land-holder is now fixed by contract between the two parties. The balootedar is happy because he is paid in kind and so his remuneration automatically increases with the rise in prices.

Numerous such instances can be cited as evidence of social change due to the operation of current economic forces and the effects of social change on the economic life of villagers.

2.9. RECREATION

The importance of recreation in the routine of an individual and also in the social life cannot be over-emphasised. It has exhilarating (renovating) effects on the working efficiency of the individuals. No

individual, urban or rural, can engage himself continuously in any one activity without encountering fatigue. The need for change from the routine and for recreation is perhaps more in the case of urban workers than the rural ones. An agricultural worker who engages himself in productive work on the farm has, of necessity, several changes in the nature of work that he handles. Consequently the chances of encountering boredom are lesser in agricultural work than some other industrial jobs in the cities. Perhaps this may be one of the reasons why there are fewer organised recreational activities in the rural areas.

All activities (physical and mental), active or passive, which ward off boredom or monotony or fatigue thus refreshing an individual (mentally and/or physically) may be called recreational activities. Thus the audience at theatrical performances viz. dramas, tamashas, movies or at the performances of jugglers or magicians, *bhajans*, *kirtans* or other musical programmes can be said to be indulging in recreation. Story-telling and listening, quizzes and puzzles, light gossip, mimicry or other such forms of activities, all indoor and outdoor games, wrestling bouts, cart races, animal fights etc. are also included in recreational activities for the purpose of this study.

Recreational activities of adult males.—The adults of this village are observed to be indulging in the recreational activities in friendship group. These groupings usually take shape on the bases of class, age, and interest. Thus we may find a group of labourers going together to the 'urus' or gossiping by a fire-side. Similarly, well-to-do farmers have their separate friendship group meetings on 'ota' after evening meals.

During the survey it was observed that no adult from this village had attended any wrestling bout or 'Shankar Patt' i.e. cart races as these activities did not take place in the village or in the neighbourhood. Opportunities for attending theatrical performances are also limited to cinemas, at Bori and Parbhani and *Tamashas* at Parbhani during 'Urus'.

The nearest market is at Bori (2 miles). A travelling cinema theatre is available for recreation from October to June. It is customary for the male adults, particularly those below 40 years age to see a picture after the work in the market is over. Those who happen to visit Parbhani avail of this opportunity here, particularly when they are in the company of friends. In spite of the nearness of the cinema theatre at Bori which is visited so often by the people of this village the number of families indulging in these recreational activities is less than 50 per cent and mostly confined to adult males. During the month of

February, majority of villagers go to Parbhani to attend the 'urus' of "Turabul—Huk Peer Saheb". In fact this is an occasion of family outing for the Muslims as well as Hindus. A small fair specially organised on this occasion, attracts women for purchase of bangles, necklaces, domestic utensils and toys. Most of the men attend 'tamashas' or visit the cinema theatre and the children enjoy their petty purchases of balls and whistles, rubber balloons and toys. They also enjoy the merry-go-round and the giant wheel. Similar occasions on a smaller scale are availed of by families visiting 'Jatra' at Aundha or Parali during 'Shivratri' or at Charthana or Zari. These outings, however, are few in the sense that it is an annual visit. 107 families i.e. 84.25 per cent availed of such facilities during the year. 55 per cent of the adults visited 'tamashas' during the year. Number of persons visiting 'tamashas' 3 times during the year was only 5. It may be mentioned here that 'tamashas' are attended only by grown-up males and not by women and children. A few packs of playing cards are available in the village which the surpanch keeps in reserve for guests as an occasional entertainment. Gossiping by the fire-side in winter, on the 'Ota' during summer and even in the Grampanchayat office, are the most favourite pastimes of male adults in this village.

Recreational activities for adult females.—Adult females, particularly of the middle and lower class, seldom find themselves free from routine chores. They work in the fields when the pressure of agricultural operations demands it and attend household duties from which there is no escape. In the case of working women (labourers-families) there is no time for recreation except on festive occasions. Even the women from well-to-do families do not participate in regular games or recreational activities of any kind. Women are notorious for their talkativeness and women in this village are no exception. There is considerable social visiting and gossiping prevalent amongst the women-folk here but it is different from the social visits of town-folk.

Just as men have their friendship groups, the women also have neighbourhood and caste groups. It is customary in this village for women of Mali, Maratha and Wani castes to help each other with the preparation of preserves, 'Papads' 'Sewai' and condiments. These activities are very brisk during the months of April and May. Women from families of equal socio-economic status join each other in such activities and women of lower status also help those of higher status with these preparations. The recreational part of these activities is the gossip, jokes, folklores and songs which go on while the hands are

busy. It is a noteworthy custom amongst women to couple recreation with productive activities e.g. they would sing certain 'lok geet' while working on grinding wheel.

In the caste Hindus a number of festivals are so punctuated throughout the year that hardly a month is devoid of them. In the months of *Shravan* and *Bhadrapad* corresponding to August and September of the English Calender, maximum number of these festivals are celebrated. The recreational value of these, so far as they break the monotony of the routine chores, is considerable.

During 'Shravan' i.e. July-August a number of 'Zoolas' of strong ropes are tied to trees and young and grown-up amongst women and children enjoy the swings as a sport and recreation. '*Mangala gouri*' puja, *Nagpanchami*, '*Teej*', '*Ganpati*' are other such festive occasions, when women spend nights in singing, story-telling, puzzles etc. which are important from recreational point of view in addition to their religious and soeial significance.

Women from Muslim families being in 'Purdah' and having lesser access to the outside world do not indulge in any other recreational activity except occasional singing with '*dholak*', a musical instrument to keep up the rhythmic beats.

Recreational activities of children.—Although a '*Tarun Mandal*' and a school are functioning in this village, the children do not play any organised games regularly. Playing marbles, '*viti dandu*', 'hide and seek', '*sur parambi*' etc. are the popular games played by children in this village in their neighbourhood or in friendship groups. When not forced to work, they are seen playing. Indoor games are not popular among male children.

Girls in this village had still limited scope for games. '*Bhondla*' i.e. singing folk-songs in evening for about a month preceding the *Kojagiri Pournima*, during *Nagpanchami* and other festivals were common amongst higher caste Hindu families. Other recreational activities were '*Zimma*', '*Fugadi*' and at times 'Hide and Seek'.

Listening to stories narrated by grand-mothers at bed-time were common recreational activities for children in Muslim as well as Hindu families. Lack of adequate and suitable reading material, lack of facilities for organised games and proper guidance are some of the problems observed in this study. Gossip remains the premier recreational activity amongst the adults, both male and female.

2.8 (c) Expenditure on recreation

Serial No.	Total amount spent on recreation	No. of families	Percentage to the total
1	Nil	35	27.57
2	Below Rs. 50	85	66.90
3	Rs. 51—100	5	3.96
4	Rs. 101—150	2	1.57
5	Rs. 151—200 .. .. .	....	....
6	Rs. 201—250 .. .. .	....	....
7	Rs. 251—300 .. .. .	....	....
8	Rs. 301 and above .. .. .	....	....

Table above shows the amount of money spent on various types of recreations by the families in this village. It is evident from the table that nearly 2/3rd of the families spent less than Rs. 50 per annum on recreation of all types. Only 7 families (5.5 per cent) reported having spent up to Rs. 150 on recreation during the year, while 35 families (20.75 per cent) did not spend anything on recreation.

3. ECONOMIC LIFE

III. Distribution of families according to the occupational pattern

Serial No.	Name of the occupation	No. of families	Percentage of the total
1	Agriculture	50	39.38
2	Allied to Agriculture .. .. .	....	....
3	Artisans	1	00.79
4	Professional	8	06.29
5	Agricultural Labourers (Landless Agricultural Labourers).	63	49.60
6	Traders and Businessmen .. .. .	....	....
7	Others	5	03.94
Total ..		127	100.00

From table 3.1(a) above, it may be observed that there are 127 families in village 'Koke', Tahuka Jintur, District Parbhani which are covered under the present study. Out of 127 families, 50 families (i.e. 39.38 per cent) are engaged in the occupation of agriculture. The next major

occupation includes labourers which comprise of 63 families i.e. 49·6 per cent of the total. The number of families included under artisans and other classes of occupation come to 6 families i.e. 4·73 per cent of the total. The families belonging to the category of "professional" come to 8 only i.e. 6·29 per cent of the total. It is remarkable to note that there is no family doing trading and other business. This is the result of economic backwardness. An interesting feature is that there are no families who have taken up to Dairying or Poultry.

In general, the major occupations in this village include (i) agriculture and (ii) labour. This 'labour' can be termed as landless labour. Taking both the categories together, there are 117 families directly or indirectly concerned with agriculture. The percentage of these comes to 89 per cent. Thus, most of the families are dependent on agriculture and there is practically no attention paid to any other industry.

3.2. AGRICULTURE

(a) *Land tenure*.—Tenure relates to the system of holding land or possessing it. This is important because the ultimate structure of planning and improvement in the village is based on the basic factors of production i.e. land and its ownership. In the village under study there are no 'Jahagirdars' or 'Inamdars' and therefore the only tenurial system existing is 'Rayatwari'.

(b) *Tenancy*.—The tenancy position in the village is tabulated in table No. 3.2 (a) given below :—

Serial No.	Class of holders	No. of families	Percentage	Area held	Percentage
1	Completely or mainly owned	31	27·43	624·02	72·31
2	Completely or mainly un-owned	19	16·82	238·30	27·69
3	Cultivating labour	63	55·75	—	—
4	Non-cultivating owner	—	—	—	—
Total		113	100·00	862·32	100·00

It is observed from this table that there are 31 families who belong to the category of "completely or mainly owned" i.e. 27·43 per cent. The number of families which can be classified as tenant (i.e. not owning land but cultivating themselves) is 19 i.e. 16·82 per cent of the total. The maximum number of families belong to the category of "cultivating labourers". Such families are 63 in number and comprise 56 per cent of the total.

A noteworthy observation about the cultivators is that, in this village 88 families are land-holders according to the revenue records, actually, however, only 50 cultivators' families residing in the village are looking after their land in the village. As regards the remaining (88-50=38), these families are having their land in village 'Koke' but are staying outside in the neighbouring villages such as Mak, Nandgaon, Bori, Kannadkheda etc. These are considered as absentee landlords and for whom data is not obtained. These 38 cultivators' families, which are omitted from the present study (i.e. absentee landlords), cultivate their own land in village Koke by paying frequent visits.

Ownership holdings and fragmentation

(c) Size of ownership holding and its classification

The data pertaining to this topic is compiled below under the table 3.2(b) :-

Serial No	Size group in acres	No. of families	Percentage of families	Area held		Percentage of area held
				A.	g.	
1	No land	77	60.63	--	--	..
2	0 to less than 1	0	..	..	..	..
3	1.0 to 2.5	3	2.37	6	32	0.81
4	2.5 to 5.0	5	3.94	20	24	2.46
5	5.0 to 7.5	3	2.36	18	25	2.21
6	7.5 to 10.0	8	6.29	69	33	8.28
7	10.0 to 15.0	9	7.09	90	36	10.62
8	15.0 to 20.0	6	4.73	104	17	12.34
9	20.0 to 25.0	4	3.15	89	29	10.61
10	25.0 to 30.0	5	3.94	128	7	15.16
11	30.0 to 40.0	3	2.36	94	9	11.14
12	40.0 to 50.0	1	0.78	46	30	5.53
13	50.0 to 75.0	3	2.36	176	15	20.84
14	Over 75.0	0	--	--	--	..
		127	100.00	840	57	100.00

Out of 127 families studied 60.63 per cent i.e. 77 families are landless. This required a careful consideration from the point of view of economic stability of the village. There are 12 families (10 per cent) who possess more than 25 acres of land. Thus, nearly 90 per cent of land-owners are having their holdings below 25 acres. Moreover, there are

three families who are having a holding between 1 to 2.5 acres. There is only one family having the area of 46 acres and 30 gunthas. However, there are 3 more families having an area between 50 to 75 acres, owning 20.84 per cent of land. Total area possessed by 50 owners comes to 846 acres and 17 gunthas and thus average comes to 17 acres. If we consider all the 127 families including landless families, the average per family comes to 7 acres only. This shows that the smallest percentage of families possess highest percentage of land (i.e. 12.49 per cent land-holders possessing 63.28 per cent of area).

Classification of holding according to size groups of operational holdings [Table 3-2(d)]

Serial No.	Size group in acres		No. of families	Percentage of families	Area held		Percentage of area held	
					A.	g.		
1	Less than 1	..	..	..	..	..	..
2	1.0 to 2.5	..	1	2.03	1	2	0.17	
3	2.5 to 5.0	..	6	12.76	21	26	2.61	
4	5.0 to 7.5	..	4	8.52	22	23	2.79	
5	7.5 to 10.0	..	7	14.89	62	11	7.67	
6	10.0 to 15.0	..	7	14.89	76	38	9.48	
7	15.0 to 20.0	..	6	12.76	104	17	12.86	
8	20.0 to 25.0	..	5	10.64	100	36	12.42	
9	25.0 to 30.0	..	4	8.52	105	10	12.98	
10	30.0 to 40.0	..	3	6.38	94	9	11.59	
11	40.0 to 50.0	..	1	2.13	46	30	5.76	
12	50.0 to 75.0	..	3	6.38	176	15	21.67	
13	Over 75.0	..	0	..	..	..	..
Total			..	47	100.00	809	17	100.00

Normally, "Operational holding" means the cultivated holding. The term "operational" signifies that there is a separate operator for a farm. This is a foreign concept, because under Indian conditions the farmer himself is an operator and is all in so far his land rights and its cultivation are concerned. Below 20 acres, there are 31 families possessing 35 per cent of land out of 47 operational holdings. Thus average size of operational holding comes to 17.29 acres only. This average is similar to the one arrived at for "ownership holding". There are not more than 5 fragments owned by one single operator. This indicates that there is less of fragmentation. The problem of sub-division is, however,

as usual. The smallest fragment is of 2 gunthas in Survey No. 43/2. The problem of sub-division and fragmentation is not a serious one in this village.

(d) Land utilization [Table No. 3.2(d)]

The land utilization statistics for this village is as under :—

	Acres	Gunthas
1. Total geographical area	1,608	20
2. Gavathan	11	03
3. Cart track	143	32
4. Grazing land	13	39
5. Main Road	25	01
6. Land not suitable for cultivation	15	12
(B) Cultivable area	1,528	13

Out of this area of 1,528 acres and 13 gunthas, 1,435 acres and 35 gunthas comprise of dry land and 92 acres and 17 gunthas comprise of irrigated land. The percentage of dry and irrigated land thus works out to be 94 and 6.

The total revenue of the village is Rs. 1,824.50 only. Its split-up under dry and irrigated is as under :—

	Rs.	P.
Dry	1,528.80	
Irrigated	295.70	
Total ..	1,824.50	

Table No. 3.2(d) enclosed as appendix gives an idea about the average acreage of holding under different size groups. Considering all the ownership holding, the total average area of all holders comes to 234 acres and 35 gunthas. Whereas total average cropped area comes to 229 acres and 2 gunthas, the total average double cropped area works out to 22 acres and 18 gunthas. It is not even 4 per cent of the total average cropped area. The total average acreage under 'current fallow' works out to 5 acres and 26 gunthas. The noteworthy fact is that there has been no intensive cultivation of crops as seen from the area under 'double cropping'. Unless and until the area under double cropping increases, one cannot say that there is full utilization of all the available land. This can be achieved either by augmenting the available resources of irrigation or taking up to new system of cropping. In the next topic, a reference to cropping pattern is made. There are 12 wells in the village and the total area irrigated in the village is 92 acres and 17 gunthas.

Cropping pattern of the village [Table No. 3.2(e)]

Total area under different crops during the year under report (1961-62) was 1,528 acres and 13 gunthas. The area of Kharif crops was 779.23 acres and 690.32 acres was under Rabi crops. The cropping pattern of the village as a whole was as under :-

		Acres	Gunthas
<i>Kharif Season</i>			
Cotton	.. ..	294	07
Tur	.. ..	32	12
Ambadi	.. ..	1	36
Paddy	.. ..	51	24
Juar (Kharif)	.. ..	185	04
Mung	.. ..	139	36
Hulga	.. ..	3	26
Bajri	.. ..	1	32
Niger	.. ..	1	00
Groundnut	.. ..	1	25
Jute	.. ..	0	20
Banana	.. ..	45	14
Sugarcane	.. ..	28	18
Chillies	.. ..	7	17
Miscellaneous crops	.. ..	2	32
Total		793	03
<i>Rabi Season</i>			
Wheat	.. ..	75	30
Rabi Jowar	.. ..	399	10
Gram	.. ..	60	20
Linseed	.. ..	30	05
Lakh	.. ..	15	06
Lantil	.. ..	10	01
Safflower	.. ..	100	00
Total		690	32

From the above cropping pattern, it is observed that the major crops grown during the Kharif season are Cotton, Kharif Jowar, and Mung. Banana and Sugarcane are grown under irrigation. During the Rabi season, major area is under Rabi Jowar, Safflower and Wheat.

It is seen from Table No. 3.2 (e) enclosed as Appendix, that out of 50 holders, all of them grow Jowar with the highest area of 86.15 acres.

Next to this comes Cotton which occupies 68.25 acres. The rest of the crops had area in the descending order as under :—

			Acres	Gunthas
Kharif Jowar	..	..	42	36
Mung	..	..	34	36
Banana	..	..	18	38
Paddy	..	..	17	18
Safflower	..	..	11	05
Cotton	..	..	9	39
Tur	..	..	9	39
Wheat	..	..	7	02

Three larger holder having 50 to 75 acres of land group, grow major crops with the average area as under :—

			Acres	Gunthas
Jowar	..	..	20	30
Cotton	..	..	15	53
Mung	..	..	6	28

3.3 VALUE OF ASSETS FOR ALL FAMILIES

Operational size group holding-wise value of assets in Rs. per family.—Information regarding the value of assets is available in Table No. 3.3(a) which is enclosed as Appendix. The value of assets includes value of land, livestock, buildings, implements, utensils etc. From the table referred to above, it is seen that the largest value of the land is in the group of 50-75 acres, which is Rs. 17,700. The average value of an acre of land comes to Rs. 300. The total value of land for all the families i.e. 47 is Rs. 112,712. The average value of livestock comes to Rs. 6,681 and next to that comes the value of implement and machines, and the value of buildings comes to Rs. 4,015. Only 14 families had shares in co-operative society. Not a single family disclosed information about cash at hand or in the bank. 77 families out of 127 having no land possessed total average value of assets of Rs. 259 only for buildings as Rs. 155.

3.4 CROP PRODUCTION—PER ACRE COST AND LABOUR REQUIREMENTS

3.4(a) and 3.4(b) Average labour requirement per acre for major crops.—In spite of special efforts made for the investigation of arriving at labour requirements per acre and cost of production per acre for different crops, practically no respondents came forward to give reliable information. In view of this there is no information tabulated under tables

3.4(a) and 3.4(b). This is because costing studies are intricate in nature and requires co-operation of progressive cultivators or literate farmers. After continued hammering of the need of such type of data, only four cultivators could give some information regarding the cost of production and labour requirements for different crops. In view of the complete ignorance of this aspect of the study and the continued hesitation, some data could be obtained from the above 4 cultivators, which represent rough estimates for the village as whole. There was fear in the mind of the cultivators that Government may use such information for levy in future.

The information obtained is as under :-

Item	Name of the crop					
	Jowar	Cotton	Mung	Sugarcane	Banana	
1. Preparatory tillage—						
M.	1	1	2	7	3
W.	4	..	..
Bu.	2	2	6	14	6
2. Manuring—						
M.	4	4	2	2	8
W.
Bu.	4	4	4	2	8
3. Sowing—						
M.	1	1	3	1	..
W.	2	..	..
Bu.	2	2	2	2	..
4. Inter-culturing—						
M.	1	10	96
W.	1	..	..	4	..
Bu.	12
5. Watching—						
M.	1	1	..	..	..
W.
Bu.	2	4
6. Irrigation—						
M.	2	4
W.
Bu.	4
7. Harvesting—						
M.	6	..	..	2	4
W.	4	3	4	..	..
Bu.	2	..	..	2	4

The above figures are arbitrary and labour requirements are considered since the time of preparation of land to harvesting. No data could be obtained regarding the cost of production. Only after cultivators referred to above were in a position to give some information regarding the average yield per acre for major crops such as Jowar, Cotton, Mung etc. The information in respect of the average yield per acre so obtained is as under :—

Name of the crop		Average yield per acre	By-product
1.	Jowar	1.50 quintal	..
2.	Cotton	1.00 quintal	..
3.	Mung	1.50 quintal	..

It is interesting to note that one of the cultivators showed a desire that if a 'Standard Diary' or 'Cultivators' Booklets' could be supplied by the Department, he would take up the work of maintaining accounts. Perhaps the investigation of the scheme for maintaining farm accounts may be considered in a revised form in this connection.

3.4(c) Income from farming and other sources in different size groups

Serial No.	Size Group in acres	No. of families	Average income per family from				
			Crop production	Milk	Poultry	Live stock	Manure
1	0 to 1 acre	..	..	..	..	..	..
2	1.0 to 2.5	3	398	..	..	..	..
3	2.5 to 5.0	5	681	..	..	..	..
4	5.0 to 7.5	3	685	..	..	..	..
5	7.5 to 10.0	8	397	300	..	..	..
6	10.0 to 15.0	9	950	..	..	..	..
7	15.0 to 20.0	6	130	..	..	300	..
8	20.0 to 25.0	4	562	..	..	300	..
9	25.0 to 30.0	5	682	..	..	..	..
10	30.0 to 40.0	3	2,856	..	..	..	..
11	40.0 to 50.0	1	2,000	..	..	..	..
12	50.0 to 75.0	3	1,493	..	..	520	..
Total		50	10,834	300	..	1,120	..

Serial No.	Size group in acres	No. of families	Average income per family from					Total
			Wages	Service	H.R.	Business	Other	
1	0 to 1 acre	..	..	..	..	..	..	..
2	1-0 to 2-5	..	3	330	..	..	..	82
3	2-5 to 5-0	..	5	326	250	..	..	..
4	5-0 to 7-5	..	3	250	200	..	..	..
5	7-5 to 10-0	..	8	418	448	..	240	215
6	10-0 to 15-0	..	9	550	..	..	..	200
7	15-0 to 20-0	..	6	..	..	..	..	300
8	20-0 to 25-0	..	4	870	..	..	430	300
9	25-0 to 30-0	..	5	825	..	..	..	300
10	30-0 to 40-0	..	3	..	..	..	..	..
11	40-0 to 50-0	..	1	..	..	..	..	..
12	50-0 to 75-0	..	3	1,200	1,200	..	..	..
Total ..		50	4,769	2,098	..	670	1,397	21,188

For the families studied i.e. 50 only as shown in the table on page — the average total income comes to Rs. 21,188-00 (gross income) from all the sources. The average income from crop production i.e. Rs. 10,834 stands highest. Next in order is the income from the wages that is Rs. 4,769. The minimum average amount is Rs. 670 only and is accrued from 'Business'. Dairying is practically not practised in this village and the amount received is Rs. 300 only in the size group of 7.5 to 10 acres.

In case of crop production, the size group 30-40 acres gave maximum returns. The relevant table i.e. 3.4(c) is given above:—

Average income of non-agricultural families Table No. 3.4

Serial Occupation No.	Total No. of families	Average income per family from								Total	
		Milk	Poultry	Live-stock	Ma-nure	Wages	Service	Busi-ness	H.R.		Other
1 Artizen	..	1	..	..	..	..	..	504	..	..	504
2 Professional	..	8	..	..	..	519	548	470	..	312	1,849
3 Labour	..	63	55	..	67	346	223	..	..	138	829
4 Others	..	5	..	..	..	553	300	..	..	306	1,159
Total ..	77	55	..	67	..	1,418	1,071	974	..	756	4,341

In case of non-agricultural families, the maximum average income is from the category "Professional" i.e. Rs. 1,849 per annum. This is due to the fact that this category includes teachers, revenue assistants etc.

who have a regular steady income. The total number of families considered for arriving at the above figure is 77 only. The total average income from services is Rs. 1,418 and from "Wages" is Rs. 1,071 only.

3.5. INCOME-WISE CONSUMPTION

Average annual quantity of food articles, clothing and foot-wears consumed per family and *per capita*.

Table 3.5 (a) Income Groups

Serial No.	Item	High (Rs. 800 p.a.)		Medium (Rs. 501—800)				Low (Rs. 100—500)					
		Per family		Per family		Per family		Per family					
		Ql.	Kg.	Ql.	Kg.	Ql.	Kg.	Ql.	Kg.	Ql.	Kg.		
1	Cereals	15	00	2	35	8	52	1	64	5	11	1	31
2	Pulses	1	23	0	18	5	00	1	00	0	37	0	9.5
3	Gur and Sugar ..	0	92	0	12	0	48	0	09	0	25.5	0	9.5
4	Spices	0	32	0	05	10	07	2	08	10	02	2	06
5	Edible oils ..	0	26 lit.	0	05	16	03	0	03	00	12	0	3.2
6	Vegetables and Fruits ..	0	38	0	5.1	0	15.5	0	2.8	00	11.2	0	3.2
7	Milk and milk products	111	lit.	15	04	59	6	10	7	56	5	14	01
8	Meat and fish ..	0	17	00	02	0	12.6	00	2.5	00	9.8	0	2.3
9	Clothing	88	metres	19	metres	34	metres	11	36	26	07	7	06
10	Foot-wears ..	3.78	pairs	1.1		4.76		6.89		5.2		1.4	
11	Others (Tea) ..	695	cups.	103		450		84		251		67	

Data pertaining to this aspect has been compiled for all the 127 families. Depending on the income, the families were classified under three different categories i.e. high, medium and low. The income of families was arranged in ascending order and looking to the spread of families the categories were made as noted above.

High income group refers to the income above Rs. 800. Medium group refers to the income between Rs. 501 and 800 and low income group category refers to the income between Rs. 1 to 500. The observation regarding quantities of articles consumed are as under. These are worked out on the "per capita" and "per family basis" :-

(1) *Food articles*.—Average quantity of cereals consumed *per capita* is the highest in high income families and lowest in low income category.

(2) As regards pulses consumed, it is highest in medium income group and lowest in the low income group, on the *per capita* basis.

(3) Average quantity of gur and sugar consumed *per capita* is highest in the high income group and lowest in medium income group.

(4) Average quantity of spices consumed *per capita* is practically same in case of low and medium income group and minimum in case of high income groups.

(5) Average quantity of edible oils consumed *per capita* is highest in the high income groups and just the same in the case of medium income families.

(6) Average quantity of vegetables and fruits consumed *per capita* is highest in the high families and it is lowest in the medium families.

(7) Average quantity of milk and milk products consumed *per capita* is highest in the high families and it is lowest in the medium income families.

Summary

We can say that high income families whose income is above Rs. 800 consume more quantities of (1) cereals, (2) vegetables and fruits, (3) gur and sugar, (4) milk and milk products, (5) edible oils, while low income families whose income is up to Rs. 500 consume more of spices and pulses.

Clothing.—As regards average quantity of clothing used *per capita* it is highest in the high income group and lowest in the low income group.

Foot-wears.—As regards foot-wears consumed *per capita* it is highest in the high income group and lowest in the medium income group.

Tea and tobacco.—As regards this item the average quantity of tea and tobacco consumed is highest in high income group, lowest in low income group.

Average annual expenditure on items of consumption for families
Table 3.5 (b)

Serial No.	Items	INCOME GROUPS					
		High		Medium		Low	
		Actual expenditure	Percentage to total	Actual expenditure	Percentage to total	Actual expenditure	Percentage to total
		Rs.		Rs.		Rs.	
1	Food ..	1,008-00	70-80	510-00	71-22	298-00	78-00
2	Clothing and foot-wears.	216-00	15-18	116-00	16-20	36-00	9-19
3	House-rent and repairs.	..	..	..	..	..	..
4	Fuel and lighting	20-00	1-42	12-00	1-67	8-00	2-19
5	Education ..	16-00	1-13	12-00	1-67	8-00	2-19
6	Health ..	14-00	0-98	20-00	2-79	10-00	2-67
7	Recreation ..	30-00	2-11	13-00	1-82	6-00	1-57
8	Travelling ..	..	..	..	..	..	..
9	Miscellaneous ..	39-00	2-75	30-00	4-42	16-00	4-19
10	Ceremonies ..	80-00	5-63	3-00	0-21	..	..
	Total ..	1,423-00	100-00	716-00	100-00	382-00	100-00

In the previous table i.e. 3.5(a) a detailed analysis of the consumption of the food articles was done. It did not consider other necessities of life, education, health, recreation etc. This is necessary to have a fair idea about the standard of living of the people. The conclusion arrived at in the light of Engels' Law of Family Expenditure based on the present table can be enumerated as under :—

(A) The French Economist Engel has enunciated his observation after carrying out a number of studies of family budget in the continent. His observations are known as "Engel's Law of Family Expenditure". The Law observes that as the income of family increases, the proportionate expenditure on food decreases. This is substantiated by our observation where the percentage of expenditure on food is 70 in case of high income group. It is 72 per cent in case of medium income group and 78 per cent in case of low income group.

(B) Average annual expenditure on consumption of clothing and foot-wears is the highest i.e. 16.2 per cent. in case of medium income families, and it is the lowest i.e. 9.38 per cent in case of low income families.

(C) Average annual expenditure on education is more on low income families (2.08 per cent.), less on medium income families (1.68 per cent and least in case of high income families i.e. 1.11 per cent).

(D) Average annual expenditure on recreation is more on high income families (2.20 per cent), less on low income families, least on medium income families.

(E) The average expenditure on ceremonies is highest (6 per cent) in high income group, while it is less in medium (0.42 per cent) and negligible in case of low income group.

3.6. (a) ECONOMIC ORGANISATION

The only noteworthy organisation of the village is a co-operative society established on 10th December 1347 Fasli i.e. A.D. 1928 and is known as Agricultural Credit Society (Unlimited) with Register No. 3815. After its successful working for about 10 years, it obtained "A" classification. Later on, it almost became defunct till 1959. It was rejuvenated and was named as "Koke Agricultural Multipurpose Co-operative Society". It has not yet succeeded in providing credit or other amenities to cultivators. Recently it has cleared a debt of Rs. 14,000.

Composition and Working.—There are 35 members with a President working honorarily. The Secretary is paid Rs. 90 per month. It is hoped that as the outstanding debt is cleared, it is possible to take up the work or distribution of improved seeds, fertilizers, implements and machinery for the members of the Society.

3.6. (b) CAPITAL AND CREDIT REQUIREMENT

Extent, purpose and source of debt by categories of income.—From the table No. 3.6(a) enclosed as Appendix, the following observations are made. For the purpose of the study the families are grouped under three different categories i.e. High, Medium and Low. The table under reference indicates that out of 127 families, only 32 (25 per cent) families were indebted. It is worth noting that the average debt is more i.e. 1,097 in high income group and lowest i.e. 100 only in low income group. Most of the debts are borrowed for “production purpose”, the average amount being Rs. 1,233 per family. This is a good indication. Next to this is the amount borrowed for the purpose of “consumption” and the highest average amount comes to Rs. 281 only.

Most of the families have borrowed money from the money-lenders i.e. private *sahokars* in the village. These are not licensed money-lenders. Next to this 8 families have borrowed from co-operative societies and next to this 6 families borrowed the amount from Government as Taccavi loan. Next to Government source of finance are relatives and friends.

This shows that the co-operative society has not played a dominant role regarding the supply of finance in case of this village. In other words, money-lenders play a great role than any other agency for provision of credit. This is because of the lengthy procedure involved in case of co-operative society and moreover people are not enlightened by the principles and spirit of co-operation.

3.7. POSITION AND EXTENT OF LABOUR EMPLOYMENT

Extent of employment and wage rates

[Table 3.7(a)]

1. *Occupation-wise*

Name of the occupation	No. of working members	Employment					
		Seasonal		Annual		Casual	
		No. of members	Average wage rates	No. of members	Average wage rates	No. of members	Average wage rates
Agriculture ..	92	19	210.81	57	270.92	16	133.12
Artizans ..	1	..	..	1	504.00	..	..
Professional ...	14	..	..	9	459.44	5	95.60
Labour ...	146	13	274.30	64	325.30	69	140.90
Traders ..	..	..	..	..	..	..	..
Others ..	9	1	290.00	5	385.00	3	140.00
Total ..	262	33	775.11	136	1,944.66	93	509.62

Employment was split under three categories such as seasonal, annual and casual. The number of working members belonging to different occupation groups, such as agriculturist, artizans, professionals, labourers and others were considered and the total number of working members from these categories were taken. The findings arrived at are given below. Out of 262 members, 136 i.e. 61 per cent get annual employment. The average wage rate for this category comes to Rs. 1,945 only per annum. Next category is that of casual labourers, where 93 members get casual employment. Though the number under the category of "seasonal employment" is least i.e. 33 (12 per cent), their average wage rate is a bit higher than the casual labourers. This is because there is more demand for labour during specific seasons such as harvesting, sowing etc.

Mobility of labour [Table 3·7(b)]

Occupation	No. of persons	Period of mobility											
		Seasonal				Temporary				Casual			
		a.	b.	c.	d.	a.	b.	c.	d.	a.	b.	c.	d.
		No.	No.	No.	No.	No.	No.	No.	No.	No.	No.	No.	No.
(a) Artizans	.. 1												1
(b) Professional	.. 13									12			1
(c) Labourers	.. 89			85									4
Total	.. 103			85						12			6

This table does not consider 38 cultivator families having their land in this village but who have settled in the neighbouring villages, such as Mak, Ganpuri, Zari, Manwath etc. Out of 103 persons belonging to the categories of artizans, labourers, professionals, 85 persons or 82 per cent come under the category of seasonal mobility. By "seasonal mobility" is meant that these people leave the village prior to the harvesting period for earning their livelihood outside the village. These people return to the villages after about 5 to 6 months on the new year (Hindu Calendar days i.e. Gudi Padva). The next category of mobility is that of "temporary" nature. This indicates 12 persons i.e. 11 per cent of the total. Lastly there are 6 persons (55 per cent) who belong to the category of "casual mobility".

From the above information, the special features which require consideration is that the mobility of labour is an important problem of this village. The characteristic features in this case is that all the members of the family move *en-bloc*.

4. SUTER-RELATIONSHIP

(a) WITHIN ECONOMIC ASPECTS

With a view to get a precise idea of the relationship between different economic aspects, the data was analysed from the statistical point of view. The items (factors) considered along with the test applied and value obtained is as under :—

Item	Test applied	Value
1. Economic status and consumption	.. r	0.235
2. Size of holding and income	.. r	0.276
3. Income and consumption	.. r	0.353
4. Occupation and income	.. X ²	34.48

It is interesting to note that the value obtained as noted above, show a significant relationship between the above factors both at 5 per cent. and 1 per cent. level, except in case of size of holding and income where it is not significant at 1 per cent. level. Thus one can conclude that there is a correlation between economic status and income. In other words, as the economic status increases i.e. as the family is becoming richer, the consumption level also shows a positive trend. It would be interesting to classify the items of consumption into greater details and find out which types of items received greater expenditure. Such a study would throw more light on Engel's Law of Family Expenditure.

In case of "size of holding and income" also, there is a positive relationship. This indicates that the "unit of cultivation" is important in the business of agriculture. A more detailed study of this type would help in determining the "economic holding" for a village. The revenue authorities have fixed up "standard areas" beyond which fragmentation of holdings is not allowed. Likewise the ceiling on holdings specifies units on land holdings. The study mentioned above would substantiate the legislative measures noted above by providing economic facts.

If 'economic status' and 'consumption' shows a positive relationship, it is logical that income which is a part of economic status will show a positive relationship. It is true that normally "consumption" will depend upon the income. In fact, one would cut his coat according to the cloth available. This is, however, not always true in case of family which is excessively indebted. Here again, the essential items of consumption i.e. food, shelter, clothing etc. need to be carefully studied to find out which types of specific items require more expenditure.

Whereas in the items considered before, correlation was worked out by calculating the r value (coefficient of correlation), in case of the factors such as "occupation and income", the relationship was worked out with X^2 (Chi-square) method. For this purpose, it was hypothesized that income is related to the occupation of the family. The hypothesis was tested and was found to be correct at 5 per cent. and 1 per cent. level with 6 Degrees of Freedom.

4.0(a)-Education in relation to family size.—The table indicates that the heads of bigger families were illiterate whereas those of comparatively smaller families had some formal education. The number of illiterate heads of families was 101 out of 127. People with primary education constitute 19 families out of the total of 127 families. Families in categories at serial numbers 3 and 4 were not adequate for valid comparison.

Table 4.0 (a)

N = 127

Educational level	Family size				Total
	1—3	4—6	7—9	Above 10	
Illiterate	23	49	23	6	101
Primary	5	6	7	1	19
Middle	....	1	4	1	6
Higher	....	....	1	....	1
Total	28	56	35	8	127

[$X^2=4.83$; $df = 9$, $p >$ at 0.05 Not (significant)]

The table reveals that the illiterates have bigger sized families than those having primary education. 87 per cent. families among illiterates had 4 to 10 members in their families, whereas only 73 per cent. families having primary education had such bigger family size.

Chi-square test of significance showed that the relation between literacy and family size was not significant. Significant trends were, however, observed in serial numbers 1 and 2. The number of families at serial numbers 3 and 4 being very small it does not lead to any valid conclusion.

The hypothesis that there are chances of increase in family size with the increase in level of education could not be proved.

It is thus concluded that the family size does not depend much on the level of education of the heads of the families.

4.0.(b) -Inter-relationship within social factors.—Population of village Koke can be classified on the basis of relation into two different divisions. The first division constitutes 54 per cent of the population and includes Maratha, Mali, Dhangar, Mang, Barber, Wani and Gosavi castes. The other division is that of Muslims, who constitute 36 per cent and are fairly in large proportion than in other neighbouring villages. Only 10 per cent. Buddhas live in this village.

As regards family size it may be noted that maximum number of families have only four to six members each. Majority of families fall in the two categories i.e. having 4 to 9 members.

Table 4.0 (b)

N = 127

Caste groups	Family size			
	1—3	4—6	7—9	above 10
Maratha	8	7	7	1
Dhangar	0	4	1	1
Mali	9	13	4	3
Muslim	9	20	14	3
Buddha	3	7	1	1
Mang .. ..	....	2	5	....
Barbar	1	1	....	....
Wani .. ..	....	....	1	....
Gosavi .. ..	....	1	....	....

($X^2 = 21.07$; $df = 24$, $P >$ at 0.05. Not significant)

It is observed from the table that out of the total of 23 families of Marathas, more than half the families have 4 to 6 members and 1/3 families have 1 to 3 members. Similarly in Malies, Dhangars, Muslims, Buddhas, Mangs, it is observed that the majority of families have 4 to 9 members. This trend clearly indicates that the family size does not depend much on whether the families belong to a higher caste or lower caste. (Maratha, Mali, Muslim, Wani, Barber, Dhangar are referred to as higher castes and Buddhas and Mangas as lower castes.) Significant trends in the data, to show the relation between caste and family size were not observed.

Chi-square test of significance to test the hypothesis that there exists a relation between caste and family size showed that such a relation did not exist.

4.0 (c) *Education in relation to social participation.*—Numerous studies have shown that social participation increases with the increase in the levels of education and on other hand those who participate more have been found to have had more formal education.

Table 4.0(c)

N=127

Level of education	No. of families participating in organisation				
	No. participation	One organisation	Two organisation	Three organisation	More than three
Illiterate	.. 61	33	3	1	Nil.
Primary	.. 08	8	3	1	Nil.
Middle	.. 04	2	3	....	Nil.

($\chi^2 = 16.84$; $df=8$, $P >$ at 0.05 Significant)

The table above sets out the information about the educational level of the heads of families and their degree of social participation. Out of the total population of 127 families, number of non-participant families is observed to be more in case of illiterate families (61) and that it increases in the cases of families having more of formal education. 37.75 per cent participation in case of illiterates 65 per cent in case of families having primary education was observed. Sample at Serial No. 3 is insignificant for any comparison.

Relation between education and social participation of the heads was found to be significant at 5 per cent level of significance.

IV-C (a) INTER-RELATIONS WITHIN SOCIO-ECONOMIC ASPECTS

Income in relation to education.—For the purpose of ascertaining association between education and income of the respondents, the respondents were grouped into 3 categories, namely high, medium and low income groups (above 800, 501-800 and below 500 respectively). As regards education respondents were grouped into 4 categories, namely, illiterates, upto 4th Std., 5-7 std. and 8-11 std.

Table IV-C(a)

N=127

Income groups	Illiterates	Upto IVth Standard	V to VIIIth Standard	VIII to XI Standard
High	.. 22	11	6	Nil.
Medium	.. 38	7	1	Nil.
Low	.. 39	2	....	1

[$\chi^2=21.05$; $df= 6$, $p >$ at 0.01. Significant]

It appears from the table above as having high income the level of education decreases with the decreases in the level of income and *vice versa*. The educational level was considered only in respect of the head of the family, as it is presumed that the educational level of the head of the family influences the behaviour of the family. It is further observed from the table above that the maximum per cent of illiterate heads of families is found in the high income groups and lowest percentage in the low income group (60.71 and 10.71 respectively) i.e. making difficult to state how far the education of the head of the family has been responsible for the placement in the particular income group.

IV-C.(b) Property status in relation to education.—Property status (value) was classified into 5 categories, namely, below Rs. 500, Rs. 501 to 2,500, Rs. 2,501 to 4,500, Rs. 4,501 to 6,500 and above Rs. 6,500. Maximum number of families were recorded in the first category of respondents having below Rs. 500 property value, which was 52 per cent and minimum percentage i.e. 6.296 per cent. was seen in the category at serial number 4 in the table below :—

Table IV-C (b)

Property status	Illiterate	N=127		
		Upto 4th Standard	5 th to 7th Standard	8th to 11th Standard
1. Below Rs. 500	.. 61	4	2	....
2. Rs. 501 to 2,500	.. 15	2	1	....
3. Rs. 2,501 to 4,500	.. 7	7	....	....
4. Rs. 4,501 to 6,500	.. 4	2	2	....
5. Above Rs. 6,501	.. 12	4	3	....

[$\chi^2 = 35.68$; $df = 12$, $P >$ at 0.01. (Significant)]

Categorization of levels of education is same as in case of previous table.

Chi-square test of significance of relation between property status (value) of the heads of the family and their education showed that there existed a significant relation (significant at 5 per cent. level) between the two. It is thus concluded that the level of education increases with increases in the property status of the heads of the families and *vice-versa*.

The hypothesis set in this study that there is a relation between property status of the heads of the families and their level of education holds true in this study.

Table IV-C(c) : Occupation in relation to education.—Respondents were grouped into 4 occupational categories namely professionals, labourers, other occupations, and agriculturists. 17.31 per cent. respondents following agriculture as main occupation were literate, where as minimum percentage of literacy was seen in case of respondents following miscellaneous occupation 0.787 per cent.

Table IV (c) Inter-relation between Occupation and Education

N=127

Occupations	Illiterate	Upto IV Standard	V to VII Standard	VIII to XI Standard
Professional	6	1	2	....
Labour	60	2	1	....
Others	5	1	0	....
Agriculturist	28	17	4	....

[$X^2 = 33.24$; df. 9, -P at 0.01 (Significant)]

It was found that occupations of the heads of the family were significantly associated with their level of education. Chi-square value was found to be significant at 5 per cent. level at df. 9. It is thus concluded that educational level is related with the occupation and *vice versa*.

IV(C)(d) Family size as related to income.—The table sets out the information about the percentage distribution of sample families according to family size and income groups. For the purpose of classification on the basis of income, the sample population was grouped into three categories such as high income, medium income and low income.

Table IV-C (d)

N=127

Income group	1 to 3 persons	4—6 persons	7—9 persons	10 persons and above
High	5	13	15	8
Medium	2	23	13	1
Low	21	20	6	0

[$X^2 = 41.37$; df. 6, P at 0.01 (Significant)]

The table reveals that maximum percentage (37 per cent.) of families fall in the income group below Rs. 500. Nearly same number of families fall in the category with medium and high income. As regards family size 56 out of the total of 127 families had 4 to 6 members in their families. Exactly half number was recorded in category having 1 to 3 members. There were only 9 families of bigger size i.e. number

of members more than 10. 16.75 per cent. families reported to have 7 to 9 members in their families. Majority families fall in the group of families having 4 to 9 members.

Chi-square test worked out to find out the relation between income and the family size showed that the relation between the two was significant at 5 per cent. level.

It can be well concluded that with the increase size families the income is also more because of the more number of earning members.

IV-C(e) Caste and value of property.—Population of village Koke is composed of 9 different castes, as seen at serial No. 1-9 in the table below. Out of the total of 127 families, there are 47 Muslim families, 12 Buddha families and others are Hindus by religion amounting to 69 families. The caste groups were again classified on the basis of value of their property into 5 categories as seen in the previous table. Samples in categories 1, 2, 3, 5 and 9 are insignificant and cannot lead to any valued conclusion, when differences in individual category-wise chi-square values are computed.

All other values are insignificant. Chi-square test of significance to ascertain relationship between caste of the heads of the family and their value of property showed significant relations between the two (significant at 5 per cent. level).

Table No. IV-C (e)
Inter-relationship between caste and value of property

N=127

Castes	Below Rs. 500	Rs. 501 to 2,500	Value of property		
			Rs. 2,501 to Rs. 4,500	Rs. 4,501 to Rs. 6,500	Rs. 6,501 and above
Gosawi	0	0	1	0	0
Barber	1	0	1	0	0
Maratha	6	4	5	4	4
Dhangar	0	3	2	0	1
Mali	15	4	4	0	4
Muslims	27	6	3	4	9
Buddha	11	1	0	0	0
Mang	6	0	0	0	1

$\chi^2 = 51.77$ -df = 32, $P(>)$ at 0.01 (Significant)]

The table indicates that the maximum value of property i.e. Rs. 6,500 and above was observed in case of Maratha, Mali and Muslims. Similarly, in the category i.e. Rs. 4,501 to 6,500 next below only Marathas and Muslims happened to be included. There is only one person belonging to caste Mang having an income of Rs. 6,500 whereas all the remaining Mang families have property value below Rs. 500.

IV-C (f) Income in relation to money spent on recreation.—For the purpose of finding out the relationship of income and money spent on recreation, out of 127 families only 92 families were considered. This is because the remaining 35 families did not avail of any type of recreation where expenditure is involved. This may be because of the fact that most of these families cannot afford to spend on recreation. The coefficient of correlation worked out to ascertain the relation between income of the families and their expenditure on recreation showed that there was no relation between these two aspects ($r = 0.0004$ not significant).

It seems from the data that the expenditure on recreation does not depend much on whether respondents belong to either higher income, medium-income or lower income categories. However, it appears that the family having more income comparatively may spend more on recreation in comparison with correspondingly low income group family.

SUMMARY OF FINDINGS

Socio-economic study of village 'Koke' near Parbhani was undertaken jointly by the Lecturers in Extension and Economics at this college in 1962 with following objectives :—

- (1) To obtain a comprehensive picture of the socio-economic conditions in this village.
- (2) To study the socio-economic problems of this village with special reference to agricultural activities.
- (3) To study the inter-relationships between certain social and economic forces and specific economic development activity (if any).

Data were collected for this case study from 127 families covering the total population of 704, by personal interviews with the family heads, using detailed schedules :—

- (1) Total geographic area of the village is 1,608 acres, 95 per cent. is under cultivation and 6 per cent. of the cultivated area is under irrigation; well water is the only source of irrigation. There is abundant water at a depth of 20 to 25 ft. Soils are light to medium and well drained. Average annual rainfall is 32 inches.

(2) Jowar, cotton, mung, tur, wheat, safflower and lentils are the main rain-fed crops while bananas, sugarcane and vegetables occupy 91 acres.

(3) There is one pair of bullocks for every 24 acres of land cultivated. Total cattle population of the village is 427 and the grazing area is only 14 acres. Provision of adequate fodder is a major problem.

(4) Total population of this village is 704 persons belonging to 127 households and living in 116 houses. Hindus (51 per cent.), Muslims (41 per cent.) and Buddhists (8 per cent.) are the three religious groups in this village. While the Hindus are further divided into Maratha, Mali, Dhangar, Wani and Harijan castes the Muslims are all 'Sunnis' and thus constitute a single majority caste group which has a dominant place in the affairs of this village.

(5) 42.75 per cent. of the population is in the age group of 24 to 45 years. This forms the most active working component of the population. 6.1 per cent. of the population is above 60 years of age, indicating good longevity.

The rate of natural growth of population during the past one decade was 35.52 per cent. Sex ratio and fertility ratio were 1046 and 848 respectively. Infant mortality was 11.36 per cent.

(6) Out of the 127 families in the village 53.54 per cent were nucleated families. Most of the families (55) had a size of 4 to 6 members and 31 per cent. families had 7 to 9 members each.

(7) 48 per cent. of the population comprised of married persons. Age at marriage in case of girls was 16 years for Muslims, 11 to 15 in Marathas and Malis and below 10 years in Buddhas (Harijans) and Dhangars. Child marriages are more prevalent amongst these castes. Age at marriage of males and females has risen in case of Marathas.

(8) Matrimonial relations are preferred in nearby villages and among distant relatives to revive the old bonds. Lavish expenditure, dowry (in cash or kind), and the "Man-Pan" system are the characteristic features of the marriage systems in all castes in this village.

(9) Increasing slackness on the part of younger generation in adhering to family traditions and norms was reported.

(10) Although there is predominance of the influence of religion and caste on the attitudes and behaviour of every individual, the faith in religion in general was found to be decreasing in the caste Hindus—particularly in younger generation.

(11) Maratha, Mali, Dhangar, among Hindus are regarded as higher castes whereas Matang, Harijans and Buddhas are treated as lower and untouchable castes. While the social distance amongst the first three castes appears to have decreased, it has remained unchanged between these castes and the Harijans. It did not decrease inspite of their conversion to Buddhism.

(12) The inter-caste relations in this village were observed to be harmonious and mutually co-operative. The Marathas, Mali, and Muslim farmers together constituted a dominant and powerful group of employers while the Harijans, Buddhas and some Muslims being the economically weaker social groups leaned heavily on the higher caste group for their existence in the village. Conflict is out of question.

(13) Amongst the social groups, caste is the only and the most important one that subordinates all other forms of associations and affinities in this village. On the economic basis the 'landholder employer' and the 'landless employee' groups are observed.

(14) The three basic institutions viz: the grampanchayat, the school and the co-operative society exist in this village also, but there is nothing mentionworthy about them, they are just functioning.

(15) There is no other organised social organizations in this village. Membership and awareness of political parties swell in the pre-election period and shrivel after elections. Social participation is very poor.

(16) Only 31 per cent of the children of school-going age are attending school. The overall percentage of literacy is 18.80 whereas the same for females is 7.14 per cent.

(17) The position regarding housing condition is no better than that in crowded cities. 48.03 per cent. families live in single room huts in very low standard of sanitation and yet there is no serious incidence of disease.

(18) Significant changes of far-reaching importance in the attitudes, social values, folkways and mores of the villagers have been recorded. The salient ones are mentioned below:—

(a) Respect for age (experience) and authority (constitutional, including Law) are declining.

(b) Education—particularly of the male children has come to be regarded as an instrument of acquiring status (leadership). The few educated people in the village are concentrating their attention on 'leadership' and easy money — rather than on their lands.

(c) Loyalty and honesty amongst the farm employees is reported to be diminishing.

(d) Faith in religion, morals (in conduct) and dignity of labour are waning particularly in the case of younger generation.

(e) Attitudes towards untouchability have not changed.

(f) Changes in dress, food and drinks, marriage and other ceremonies, baloota etc. have also been recorded. There is nothing unnatural in this, as folkways and mores do change in course of time in a dynamic society.

Some of these changes are the effects of changing economic forces and some in turn influence the economic conditions of the individuals and groups.

(19) The most popular recreational activity of both, males and females in this village is gossopping and the children are left to find fun for themselves in unorganised games and pranks.

II. ECONOMIC LIFE

1. Most of the families nearly 89 per cent. derive income from agriculture and their number comes to 117. Under this category 50 families are directly connected with agriculture and 63 are working as "Landless labourers". There are no families who have taken up to dairying or poultry as an occupation allied to agriculture.

2. The land tenure was completely Rayatwari. There were 31 families who owned their land mainly or completely. 63 families belonged to the category "Cultivating labour" and the rest i.e. 19 belonged to the category "completely or mainly unowned".

3. Though the revenue records show that there were 88 land-holders in the village, is actually only 50 families resided in the village. The rest of the families were staying in the neighbouring villages such as Mak, Nandgaon, Bori, Kannadkheda etc.

4. The average size of the operational holding was 17.29 acres. This was similar to the "ownership holding". There was very little fragmentation of land in this village.

5. There were 90 per cent. of landowners had their holding below 25 acres, 15 per cent. of these had their holding below 5 acres. Between 5 to 10 acres, the number of families was 23 per cent. and 36 per cent. of the families were between the size group of 10.25 acres.

6. The total average acreage under current fallow worked out to 5 acres 26 gunthas. There was practically very little area which was put under "Double crops" showing the complete neglect of "Intensive cultivation".

7. Jowar is the main crop and next in important was cotton.

8. The average land value was Rs. 300 per acre and the value of livestock and buildings comes to Rs. 6,681 and Rs. 4,015 respectively.

9. In case of agriculturists the average annual income came to Rs. 19,208 only as against Rs. 1,849 in case of the non-agricultural family.

10. With decrease in the size of land, there has been a proportionate decrease in the income from crop production. The income from subsidiary occupation is not considerable.

11. Regarding the study of expenditure on consumption of different items like food, housing, recreation, education etc. it was observed that Engles' Law of Family Expenditure was applicable for the village under study. High income families (i.e. Rs. 800 and above) consumed more quantities of cereals, vegetables and fruits. Low income (i.e. Rs. 500 and below) consumed more of pulses and spices. Regarding clothing, it was highest in high income group and lowest in low income group.

12. Nearly one-third i.e. 32 per cent. of the families were indebted. The average data was more i.e. Rs. 1,097 in high income group and lowest i.e. Rs. 100 in low income group. Most of the families had borrowed money from money-lenders, showing that the co-operative society had not been successful.

13. The statistical tests applied as regards items such as economic status and consumption, size of holding and income, income and consumption and occupation and income showed a *significant* relationship in the factors studied at 5 per cent. level.

III. INTER-RELATION OF SOCIAL AND ECONOMIC ASPECTS

Analyses of the relationship amongst certain social aspects, economic aspects and between social and economic aspects have revealed that—

(a) Relationship between family size and education, and family size and caste did not exist.

(b) Significant relationship was found to exist between education and social participation.

The statistical tests applied to items, such as economic status and consumption, size of holding and income, income and consumption and occupation and income showed *significant* relationships.

Inter-relations within socio-economic aspects gave following findings:—

(i) There is a significant relation between income and education. Level of education decreases with the level of income *vice versa*.

(ii) A significant relation (at 5 per cent. level) was noticed between property status and education.

(iii) The occupations of the heads of families were significantly associated with their level of education.

(iv) Family size is significantly associated with the income. Thus, with the increase in the size of the families, their income also increased. This is probably due to the fact that in large-sized families, the income is also more because of the larger number of earning members under village conditions.

(v) Regarding caste and value of property, chi-square test applied showed a significant relation between the two.

(vi) Income in relation to money spent on recreation; Regarding these factors, it was observed that families having more income comparatively spent more on recreation, as compared to low income group. The associationship was, however, not significant showing $r = 0.0004$.

(vii) There is surplus labour force in this village which migrates temporarily (seasonal) to other neighbouring villages.

(viii) Development potential exists only in the field of agriculture.

(ix) Benefits of the development programme do not appear to have reached adequately the economically weaker population.

(x) Traditional leadership of the old and experienced persons has been replaced by new leaders who are young, inexperienced and educated (up to 7th standard only) and supported by dominant caste groups. These leaders have failed to make their mark as agents of socio economic change.

(xi) Impact of the National Extension Service programme has been hardly beyond that of indirect influence and natural spread of recommended practices.

APPENDIX I

2.8 (a) Distribution of families availing different types of recreational facilities.

Serial No.	Nature of recreation facility	Number of families availing	Percentage
1	Katha Puran	30	23.62
2	Bhajan	70	55.11
3	Festivals	127	100.00
4	Gossiping	127	100.00
5	Trips	15	11.81
6	Cinemas	50	39.37
7	Dramas	5	3.93
8	Tamashas	70	55.11
9	Fairs	107	84.25
10	Wrestling .. .. .	.....	.....
11	Marketing	127	100.00
12	Races [Bullock carts (if) Bullocks] .. .. .	.....	.....
13	Hotelling	80	62.95
14	Indian Games	32	25.19
15	Foreign games .. .. .	.....	.....
16	Songtya	5	3.93
17	Pata	10	7.15
18	Playing cards	08	6.29
19	Carrom .. .. .	.....	.....
20	Other items .. .. .	.....	.....

APPENDIX III

List of Hindu Festivals observed in village Koke

Serial No.	Name of the festival
1	Gudi Padwa.
2	Ramnavmi.
3	Nagpanchmi.
4	Raksha Bandhan.
5	Tukaram Bij.
6	Ekanath Shashthi.
7	Ekadashi.
8	Gokulashtami.
9	Chaturthi (Ganesh).
10	Diwali.
11	Dashra.
12	Holi.
13	Gauri Puja.
14	Narsing Jyanti.
15	Shravan Somwar.
16	Chaturmash.
17	Kartiki Pornima.
18	Yasant Panchami.
19	Rath Saptmi.
20	Hanuman Jyanti.
21	Shivrathri.
22	Til Sankrat.
23	Wat Sawitri.
24	Narli Pornima.
25	Mahalaxmi.
26	Sarvapitri Amavasha.

APPENDIX

3-1(a) Education (Age-wise) Persons above 6 years

Serial No.	Age group in years	Illiterates				No schooling but can read and write.			
		Male		Female		Male		Female	
		No.	%	No.	%	No.	%	No.	%
1	Below 6	59	96.72	73	98.64	..	..	..	..
2	6-14	40	56.33	58	81.63	..	..	..	..
3	15-21	26	26.78	51	89.47	..	..	..	..
4	22-40	69	74.69	80	97.56	..	..	..	..
5	41-55	44	81.48	37	97.36	..	..	..	..
6	Above 55	28	90.32	32	100.00	..	..	..	..
Total		266		331					

Serial No.	Age group in years	Upto fourth standard				5 to 7 standard			
		Male		Female		Male		Female	
		No.	%	No.	%	No.	%	No.	%
1	Below 6	2	3.28	1	1.35	..	..	..	..
2	6-14	30	42.53	13	18.30	1	1.40	..	..
3	15-21	9	22.50	6	10.52	5	12.50	..	..
4	22-40	14	15.05	2	2.43	10	10.75	..	..
5	41-55	8	14.81	1	2.65	2	3.70	..	..
6	Above 55	3	9.67	..	..	..	..	..	..
Total		66		23		18			

Serial No.	Age group in years	Eighth standard and above				Percentage of literates to total No. of per cent in the age group
		Male		Female		
		No.	%	No.	%	
1	Below 6	..	..	..	..	2.19
2	6-14	..	..	..	..	30.80
3	15-21	..	..	..	..	20.60
4	22-40	..	..	..	..	14.82
5	41-55	..	..	..	..	11.88
6	Above 55	..	..	..	..	4.74
Total						

APPENDIX VI

2.9(a) Litigations in the village—No. of visits to Court in a year

Serial No.	Type of cases	No. of cases	No. of families involved	Visits to Court-Days					Money spent average per family involved
				Nyaya Panchayat average	Taluka Head quarter average	District Head quarter average	State level average	Total No. of days average	
1	2	3	4	5	6	7	8	9	10
1	Criminal	..	.....	.....	Nil	.....	.....	.....	.....
2	Civil including Revenue	.....	.....	.....	Nil	.....	.....	.....	.....

APPENDIX

Size Group-wise Land Utilisation (Average acres for holding)

Serial No.	Size group in acres	No. of holders	Average holding	Cropped area	Doubled cropped area	Net cropped area	Current fallow	Grazing area	Uncultivable area	
1	2	3	4	5	6	7	8	9	10	
1	Less than 1.0	..	..	..	..	..	..	..	..
2	1.0 to 2.5	..	2.10	2.09	..	2.09	0.06	..	..
3	2.5 to 5.0	..	4.40	4.03	..	4.03	0.01	..	..
4	5.0 to 7.5	..	6.08	6.05	2.04	4.01	0.03	..	..
5	7.5 to 10.0	..	8.29	8.21	0.31	7.00	0.14	..	..
6	10.0 to 15.0	..	11.07	10.37	1.13	9.24	0.09	..	..
7	15.0 to 20.0	..	17.19	17.12	1.19	15.33	0.03	..	..
8	20.0 to 25.0	..	22.16	22.06	6.03	16.03	0.10	..	..
9	25.0 to 30.0	..	25.25	25.17	3.02	22.15	0.98	..	..
10	30.0 to 40.0	..	31.16	30.29	2.13	28.16	0.26	..	..
11	40.0 to 50.0	..	46.30	46.30	..	..	..	..	..
12	50.0 to 75.0	..	58.31	54.33	5.13	49.20	3.33	..	..
13	Over 75.0	..	0	..	..	..	..	..	..
Total		..	50	234.35	229.02	22.18	158.14	4.13

TABLE 3.2(e) APPENDIX

Chopping Pattern

Size group in acres	No. of holders	Average area under different crops					
		Jowar	Cotton	Tur	Ambadi	Kardi	Varhadi
1	2	3	4	5	6	7	8
1-0-2-5	3	1-29	1-10	0-09	0-01	..	..
2-5-5-0	5	3-20	2-16	0-10	0-02	0-16	2-28
5-0-7-5	3	1-20	2-35	0-10	0-01	0-10	3-00
7-5-10-0	8	5-35	2-14	0-16	..	2-03	..
10-0-15-0	9	4-00	5-01	2-29	0-03	1-05	6-16
15-0-20-0	6	6-39	4-20	0-22	0-04	1-05	4-36
20-25	4	10-02	2-00	0-25	0-10	1-05	2-10
25-30	5	11-26	6-32	2-34	0-01	0-23	3-30
30-40	3	13-0	14-16	1-11	0-03	1-24	3-00
40-50	1	4-50	11-33	1-00	0-64	1-35	11-00
50-75	3	20-30	15-30	1-13	0-03	2-40	6-28
Total ..	50	83-06	69-07	10-19	2-03	11-06	43-28

Size group in areas	No. of holders	Average area under different crops							
		Saj	Banana	Wheat	Sugar- cane	Chillies	Maize	Khajli	
1	2	9	10	11	12	13	14	15	
1-0-2-5	3	..	I	..	I	..	..	..	I
2-5-5-0	5	1-20	3-00	..	..	..	..	..	..
5-0-7-5	3	1-00	..	..	..	2-26	..	..	..
7-5-10-0	8	2-00	..	1-00	0-02	3-05*	..	..	..
10-0-15-0	9	1-21	0-35	0-21	0-30	0-20*	1-00	..	..
15-0-20-0	6	0-36	2-04	2-06	1-23	0-25	3-30	0-30	..
20-25	4	1-23	3-39	2-00	0-25	0-90	8-40*	1-04	..
25-30	5	0-33	1-10	1-00	0-15	0-18	3-02	1-04	..
30-40	3	2-00	2-00	..	2-00	1-00	3-20*	..	..
40-50	1	5-01	6-00	1-01	2-00	..	1-00*	..	..
50-75	3	2-06	1-30	1-20	1-06	..	6-53*	..	..
Total ..	50	18-14	20-38	9-08	8-21	3-02	35-26 (Mung)	2-08	..
							1-30 (Maize)		

Size group in acres	No. of holders	Average area under different crops					
		Bajri	Ground- nut	Linseed	Gram	Total	
		16	17	18	19	Dry 20	Irrigated 21
1-0-2-5	3	..	..	..	..	2-09	..
2-5-5-0	5	..	..	..	..	3-19	0-24
5-0-7-5	3	..	..	..	..	6-08	..
7-5-10-0	8	..	..	..	..	8-19	..
10-0-15-0	9	..	..	..	..	10-35	0-10
15-0-20-0	6	1-36 (Khapli)	0-26 (Bajri)	..	..	14-34	2-20
20-25	4	1-00	..	..	..	19-14	3-03
25-30	5	..	1-00	..	..	24-30	0-30
30-40	3	..	..	..	..	29-39	1-37
40-50	1	..	..	..	2-00	38-30	8-00
50-75	3	..	..	4-00	2-35	56-22	2-24
Total ..	50	1-36	1-20	4-00	4-35	215-19	19-30

TABLE 3.3(a)-APPENDIX

Operational size group holding-wise value of Assets in rupees per family in the village

Size group in acres	No. of families	Average value of assets per family in rupees									
		land	Live stock	Buildings	Cash	Loan given	Shares	Imple- ments (Machinery)	Utensils and Other household goods	Orna- ments	Other assets
1	2	3	4	5	6	7	8	9	10	11	12
No Land	..	77	..	259·0	155·0	..	..	..	40·0	..	6·0
1—2.5	..	1	300·0	400·0	600·0	..	..	613·0	50·0	N.A.	..
2.5—5.0	..	6	825·0	261·0	283·0	..	..	225·0	25·0	N.A.	..
5.0—7.6	..	4	1,800·0	156·0	175·0	..	..	247·0	16·0	N.A.	310·0
7.50—10.0	..	7	2,285·0	1,136·0	40·0	..	..	10·0	234·0	95·0	310·0
10.0—15.0	..	7	3,278·0	652·0	614·0	..	..	..	463·0	57·0	5·0
15.0—20.0	..	6	5,241·0	415·0	408·0	..	..	..	705·0	60·0	..
20.0—25.0	..	5	6,000·0	726·0	280·0	..	..	..	355·0	45·0	5·0
25.0—30.0	..	4	7,950·0	553·0	162·0	..	..	22·0	68·0	62·0	..
30.0—40.0	..	3	1,733·0	1,050·0	1,200·0	..	..	35·0	1,679·0	96·0	300·0
40.0—50.0	..	1	7,200·0	300·0	300·0	..	..	..	65·0	N.A.	..
50.0—75.0	..	3	1,7700·0	773·0	266·0	..	..	..	385·0	60·0	..
Total	..	124	59,712·0	6,681·0	4,483·0	..	..	67·0	4,974·0	671·0	936·0
										Total	.. 77,524·0

*Three cultivators are not considered for this table, as they are not cultivating the lands, only operational cultivators are considered.
N.A.=Not available.

TABLE 3-6(a) APPENDIX

Extent, purpose and source of debt categories of income

Income category	No. of families	No. of indebted families	Percentage of indebted families to total families	Average date per indebted family	Distribution of debt in Rs. per indebted family						
					Production		Purpose Consumption		Social		
					No. of families	Average amount	No. of families	Average amount	No. of families	Average amount	
					1	2	3	4	5	6	7	8	9	10	11
High	..	43	20	41.86	1,097.63	16	1,233.10	4	281.20	..	..
Medium	..	45	12	26.66	253.33	6	333.3	6	183.3	..	..
Low	..	39	1	2.56	100.00	1	100.00	..	..	..	..

Income category	Sources										
	Other		Government		Co-operative Society		Relatives and friends		Others		
	No. of families	Average amount	No. of families	Average amount	No. of families	Average amount	No. of families	Average amount	No. of families	Average amount	
1	12	13	14	15	16	17	18	19	20	21	
High	5	2,760	2	538.3	2	350.0
Medium	1	1,000	2	200.0	3	116.6
Low

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3. S. G. Phanse .. Lecturer in Extension.

Economic Part of the Study

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